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NOFEST FASACT



Volume 13 No. 3

July 14 - July 28, 1975

Bellingham, Washington

7604A

Bellingham Public Library
Periodicals
Bellingham, Wa 98225



Letters



photo by bill patz

Saying No to Daddy WarBuck\$

What would I do, I asked myself, if an admiral and a couple of generals, their chests bristling with medals, appeared at my door and said "We are collecting money to pay for our new Trident submarines, our new B-1 bombers and the maintenance of our nuclear armed forces"?

Would I dig deep into my pockets and help them out? No, I wouldn't. But it doesn't happen that way anyway. It all happens on paper. When you get a job the W-4 forms to claim extra exemptions which are not dependents. When I filed my 1040 in April 1974 I claimed a war tax deduction so that none of my money would go to the military, an exercise in the freedom of religious expression guaranteed by the first amendment to the United States Constitution. The IRS proceeded to bill me for more than \$900.

After much correspondence explaining that, as a Quaker, I believed that the spirit of life is violated by violence and war and that the U.S. government sells billions of dollars of weapons to countries all over the world while itself maintaining the largest and most lethal arsenal of potential violence ever known, I received a call from the collection division of the Seattle IRS office. Agent Caldwell wanted to give me a last chance to pay, and when I declined he tried to get information about my financial assets. After telling him that I could not co-operate with his attempts to take the money from me he said that he would take "administrative action".

A few days later a levy tax was served against my employer to take my salary. Subsequent to the issuance of the levy I received a phone call from the accountant of the college where I work explaining to me that 30% of my paycheck would be taken each month until the "delinquency" was satisfied. And that, I thought, was that. The only way to prevent the IRS from getting what it wanted would have been to quit my job and I was not prepared to do that.

I usually look forward to the last day of the month because that is payday. But June 30 was different from most. At 8:45 am, agent Caldwell presented another levy to the college, this time to take my whole paycheck. Then he came to the library where I work to visit me. I couldn't discern whether he was irritated or upset or just perplexed that I

had not agreed to give him a financial statement of my assets. I told him that he knew my position, that I had filed a 1040 and I did not intend to give him any information which would make it easier to collect the money. Besides, he had just taken my whole paycheck. He said they could issue a summons and take me to court. I didn't know what to say and just shrugged my shoulders. He asked, "You could afford to go to court?", seemingly incredulous that I did not immediately start telling him where all my fortunes were hidden. I didn't have anything to say except that I couldn't help him "do his job". He indicated he would be back to get next month's paycheck.

I am sorry that the IRS is getting the money, and even sorer that 54% of it will find its way to support of military and military-related programs. But the

most sorriest aspect is the criminal waste of our resources in spending billions of dollars of our substance on instruments of death and destruction while billions of people have not enough to sustain themselves at a decent standard of living. I know these words have been said before and I know that the IRS is getting its money, but I hope to be able to resist again each year and explain again and again to anyone who will listen until we have a world without weapons of mass destruction or hungry children.

It is sometimes difficult to cope with the stress that results from all this and I could not go on without the help of a community of peace people connected with the War Resisters League, the Catholic Worker community and the University Friends Meeting. Anyone wanting information on war tax resistance can contact

War Resisters League/War Tax Resistance or write me at 2921 Second Avenue North Seattle, Wash. 98109

In Peace,

David Kent

Belling hell, Belling home

Dear NWP:

Upon returning to Bellingham after a two-year absence, a rather cynical impression. It's not often a person is allowed to have a second chance at an era in her life. They say you can't go home again. But here I am.

Bellingham Bay, a complex of wood and water, lays still teeming a gray and white ecological horror. The cloudy sky still meeting the vaguely rolling horizon in a pact of fortressing spirit. (We are locked here in Bellingham between the sea and the clouds but not many of us realize it. . . especially those who need constantly to justify their more or less permanent entanglement here.)

Don't get me wrong. I'm grateful for my second chance, it's just that I haven't yet figured out what brings me back here. It must be in the clouds. I expect the land of Oz lies out there beyond their mystery.

Bellingham, Bellingham.
Belling hip, Belling hide.
Belling have, Belling have-not.
Belling hell, Belling home.

Annie McGill

The \$500,000 Touch

Dear Passage:

Had just finished reading [the Art in Society issue] with the thought that all of you who put that edition together need bouquets, bravos, and much applause. Well done, etc. Really enjoyed the whole thing, now feel a bit in touch with the art scene. Thanks.

Then I went on to the Sunday P-I's review of the "Exhibit of the Century" in San Francisco, California,

and the \$500,000 to mount the exhibit [Archeological Finds of the People's Republic of China]. "There was no crowding, no squeezing of objects to fit a predetermined space. So much care has been taken with the objects and their display that the viewer will also take more care in the looking of them. The very design of the show is almost an act of deification of the objects. Its care tells us the importance of this exhibit. It cost close to \$500,000 to mount, of which \$275,000 came from the National Endowment for the Humanities and the rest from private and corporate contributors. Admission is free."

I am sure many artists would have rather had free tickets to San Francisco. Charter busloads could have come from all the area.

"In any event, the exhibit is an eloquent reminder of the enormous age, magnificence and refinement of Chinese civilization. For anyone even with a passing interest in Chinese art or history, a trip to San Francisco (only a 90-minute flight) is a must." Obviously from the last paragraph the art critic is definitely of the money, money, money group. I am sure flying to see the exhibit isn't going to help such art patrons. The patrons should actually patronize the artists and send their favorite artist to the exhibit for inspiration.

Long as I am writing, one reader's opinion: Don't be concerned over your present masthead. What is there about the graphic arts types and the advertising people who go through life thoroughly convinced if only the masthead were changed people would be unable to resist buying *Northwest Passage* from the news stands?

Well, perhaps you have a graphic art artist who is that good but the present masthead isn't that bad. Just a change

in the lettering might solve the problem of instant recognition.

Jean Hamilton
Seattle

PISTOF

A few months ago some people in Seattle from Capitol Hill Co-op, Soup and Salad Restaurant, and the Seattle Workers Brigade formed PISTOF, (People Incensed at Sales Tax On Food) We began a campaign to remove the sales tax on food. We initiated a letter writing campaign to the legislature to pressure them to act on pending legislation that would remove the tax.

Next we moved into the stage of actually refusing to pay our tax. Many people, altho they supported our actions in principle were unsure of the consequences and chose not to withhold their tax. Well, we have gathered some experience in the process that we would like to share with you. We hope our experience will give you support and encouragement to join in the tax resistance campaign.

The process that we undergo in the resistance is as follows: When the time comes to pay our taxes we fill out our forms and send them in, paying the Business and Occupation tax (a tax we are not protesting) but withholding the sales tax. We write a letter telling them what we are doing and why. Fifteen days later the payment becomes past due and the Department of Revenue will levy a delinquent fine of 5% of the tax. Within 10 to 15 days after that they will send a letter saying if you do not pay up they will issue a warrant (and add another 5%). They can get the money in a number of different ways - and they will get it. What we have chosen to do then is wait until they are ready to issue the warrant. We contact them personally and find out exactly when that is going to be. Then we have them come out before the warrant is issued and give them a check for the money.

It is important at the time of receiving the letter from the Department of Revenue to have an individual to take responsibility for contacting the person from the Dept. who is handling your case. Talk with them and find out all you can about their procedures, etc. The personal contact is important.

The purposes of this strategy are 1) grass roots involvement in minimal risk resistance, 2) keep pressure on the state to change the regressive tax structure, 3) set the groundwork for a large scale, mass based tax resistance movement that can effectively destroy the power of the state or large utility companies to use our tax monies to a) subsidize large corporations (Boeing pays no sales tax on the planes it sells, but we must pay taxes on the food we buy), b) construct unnecessary highways, industrialize prime agricultural areas, c) provide our law enforcement agencies with ever greater technology of the weaponry of mass control, d) build nuclear power plants.

We urge you to join in the resistance. The risks are minimal and the potential staggering. Unity is our strength. Write us and tell us what is happening in your area. Get people in your co-op involved. You'll be hearing from us soon.

The power of the people is greater than the man's technology.

PISTOF

c/o Soup and Salad Restaurant
40 Lower Pike Place
Seattle, Washington 98101

Cover Photo by Bill Patz

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Credit due: last issue's Wall
Poems by NJ was originally
printed in Towards Revolu-
tionary Art.

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and lots more!

Passage Women : Women's Passage

The 2nd Annual Women's issue will come out on August 11.

We, the Passage women, want to focus on women in the Northwest - their work, art, relationships, monetary struggles, lifestyles; their experiences with institutions such as high schools, mental health centers, hospitals, local politics, etc.

If you want to write an article for the women's issue, feel free to call or come by the Passage office and talk to any of us. If you want to do technical work on the issue, we'd like to have you learn some skills. So we are having a Layout Workshop on Friday, July 25, (when we'll be working on the next issue of the Passage). We'll explain the basics of layout, typesetting, proofreading, etc.

Here is a calendar of events for women interested in the women's issue. All events will be at the Passage office, 1000 Harris Ave., except for the first general meeting:

layout workshop: Friday, July 25, 1-5 pm
general meeting: Wed., July 30, 6:30 pm
potluck at 1205 Lenora Court
copy deadline: Mon., August 4, 9 am
editorial meeting: Mon., August 4, 10 am
general meeting: Wed., August 6, 7 pm
work! Wednesday through Sunday
on the streets: Monday, August 11

NAME _____

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NORTHWEST PASSAGE BX 105 S. BHAM 98225

Published every other Monday 24 times each year. Offices located at 1000 Harris St., Bellingham, Wash. 98225. Northwest Passage, Inc., publisher. Price 25 cents per copy, \$6.00 per year (add 75 cents Canadian, \$1.50 foreign). Second class postage paid at Bellingham, Wash. Postmaster or Postmistress: Please send form 3579 to P.O. Box 105, South Bellingham Station, Bellingham, Wash. 98225.

henry schwan -

ed. note: This is our second interview with a candidate for the position of mayor of Bellingham. Throughout the summer, the *Passage* will print other articles about, or interviews with, candidates for public office. Because we live in Whatcom County, most of the people thus covered will be from this area; nevertheless, we hope that readers from all over will find the issues discussed interesting. If you think there is an important political race going on in your vicinity — be it Seattle, the Olympic Peninsula, eastern Washington, New York, or wherever — perhaps you could conduct the interview and send it in to us. Our lives are so closely interrelated, no matter where we live.

Henry Schwan is 28 years old, and has lived in Bellingham for the past 3 1/2 years. He has been active in the Fairhaven Cooperative during most of this time, and has worked with the Food Co-op, the *Passage*, and the Cooperative Gardens. Henry has been a faithful attendee of city council and other related meetings for years, and a council candidate in 1972. Recently he has spent much time and energy working with the *Goals for Bellingham* group, participating as a member of the *economic-employment-base-industrial-commercial policy* team. Henry was an officer in the armed services and received 7 medals, including two bronze stars. He is currently a member of the Holy Smokers fire crew.

In Henry Schwan's political philosophy the concept of individual responsibility takes a central position: responsibility for the decisions affecting our own lives, and responsibility to the larger communities of which we are a part. This concept is reflected in his vision of a decentralized, responsive city government. Active neighborhood committees would provide a vital force in increasing citizen participation on the local level.

"I'm talking about a whole different system I think that if the system were set up so that you did not have the power centralized in city hall, if you had more neighborhood control, if the people in neighborhoods knew each other better and had a viable way to criticize each other without so much defensiveness, people could begin taking control over their own lives.

"We can look into different cultures for example, or into the past. When the country was young, you had small communities where people were responsible for each other. When Bellingham was a small town, the city council was much closer to the people. As it expanded, the local government kept going farther and farther from the people. Now if you had a city council meeting with all 42,000 people, it would be much harder to get business done — especially if everyone wanted to talk as much as I do.

"So what do you do? You have to have some room for popular discussion rather than just having council people make decisions for you. Where do you do it? Council members say you do it at committee meetings, but if everyone wanted to go to them, that wouldn't work either. Let's bring it down to the local level so that we can have our representatives be really representative."

neighborhood committees

"The system as it works now is not truly representative. Council members are totally at their whim past the time they are elected. George Drake authored a bill that was passed recently that stipulates that a lot with more than one building on it in which people live is to be considered an apartment complex. The people of Bellingham didn't ask for this law. He just thought it up.

"Now, there's no real way for people in the wards to meet with their council representatives, other than by private buttonholing, which isn't the way things should be done because then you're influenced by private interest rather than public interest. There has to

be some way of feeding information from neighborhoods to the representatives, so that they can make valid decisions. I would see this whole neighborhood structure as the way. If you had your neighborhoods with representatives going to a ward council, and then going to city council, and the city council making only decisions that overlapped everyone, we would have more control over our lives again."

some goals for b'ham

"The policy team that I worked on recommended that the city buy all non-owner occupied houses, rental houses, public buildings, shorelines and vacant lands within the city. If that was part of my platform and I got elected and said I was going to municipalize all non-owner occupied land, it would be given to the people. It would be administered by the people. That's where the neighborhood committees come in. The neighborhood committee would have more control than a developer. I don't see the committees as being totally autonomous. I see them as being part of the chain of information so that if this committee says we want this field blacktopped, and another one says we don't want the area blacktopped, then there's room for criticism.

"Financing the purchase of this property could be done in the following way: Houses would be bought back through the rentals already being paid. The buildings I would see the same way. The land is a bit stickier: \$23 million, which is the total city budget, does not go very far. If people were willing to do some of the work for a specific field, they could put in enough garlic to make a land payment.

"In the *Goals for Bellingham* document we proposed phasing out all heavy industry downtown. Georgia-Pacific doesn't make anything that I ever use; I haven't used toilet paper for three years now. I see that we could possibly have a small paper works there, owned by the people, and it could provide newsprint and writing paper for the Bellingham residents.

"When it comes down to it, the reason people work at G-P is to get money so that they can buy things they need, or to buy the things they want. I see the whole thing as a process of simplification. Where did all this stuff in our culture come from? The people didn't demand it. Somebody invented it, decided they could make money off of it, convinced people that they needed it, and people bought it. They're slaves all their lives, getting money to buy things when they don't even realize why they want them.

"I would recommend a national conference on cultural alternatives so that we could talk about the things we have within our culture and make decisions on what we need and don't need. Even if we alter our patterns, we can still feed everyone, because the food is already being produced. Even if we don't make bullets, we can still feed everyone, it's just a matter of being a cooperative economy as opposed to being an exploitative one.

"Cities as we know them don't need to exist. They

exist only because of our contemporary economic structure. They are just the collection place. They run on money, they don't run on real production. Most of the things that are produced in Bellingham are not real production, production that gets down to basics. If we needed cast iron stoves, then a cast iron stove would be real production. Whereas if we didn't need electric toasters, then electric toasters wouldn't be real production. Advertising work isn't real production. Real estate people don't produce anything. If you're not dealing in a competitive economy, then you don't need this overlap of so many retail clerks. Retail clerks are the single largest employment group in this city; there are 6,000 people in the retail trade. It's hard to say, 'Your job isn't necessary,' but if you redesign the culture as such, it isn't. Fred Meyer doesn't need to exist except as a perimeter parking lot and warehouse at the edge of the city. People drive to Bellingham, park their car at Fred Meyer, and take the bus to the center of town. There's a good bus system that runs day and night all through town. I don't think there's much need for automobiles within the city limits. I like the idea of city limits . . . so we can go to the country."

city/county jail

"It's absolutely not necessary. We shouldn't have as many people in jail. Perhaps only those who commit violent crimes. Most of the other crimes, are crimes against the economy and are made because people are hungry or think they need money. If these things were not there for them to steal, and there was food for them, some of the petty theft would disappear. If they weren't squeezed by the economy, there would not be so much major crime. The reasons you can cash so many forged checks, for instance, is because there's so many places to cash them. The only way you can get rid of crime is by reorganizing the system. You can't patchwork things together. You either have to have it one way with jails or the other way without jails — then you have community criticism. I would like to see everyone open to criticism, without jail being the recourse. Most of the crimes are invented because of the way the system works out there."

leash law

"Passing a law that all dogs have to be on leashes at all times doesn't leave people room to be responsible themselves. There should be a way that people are allowed to be responsible within the law. I don't particularly like having dogs running through the gardens, but I don't like having to put up fences. Dogs are a problem, although when they came into human society they were sort of useful. Now they've gotten to be toys. People think they can own dogs. Dogs are

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Candidate for Mayor

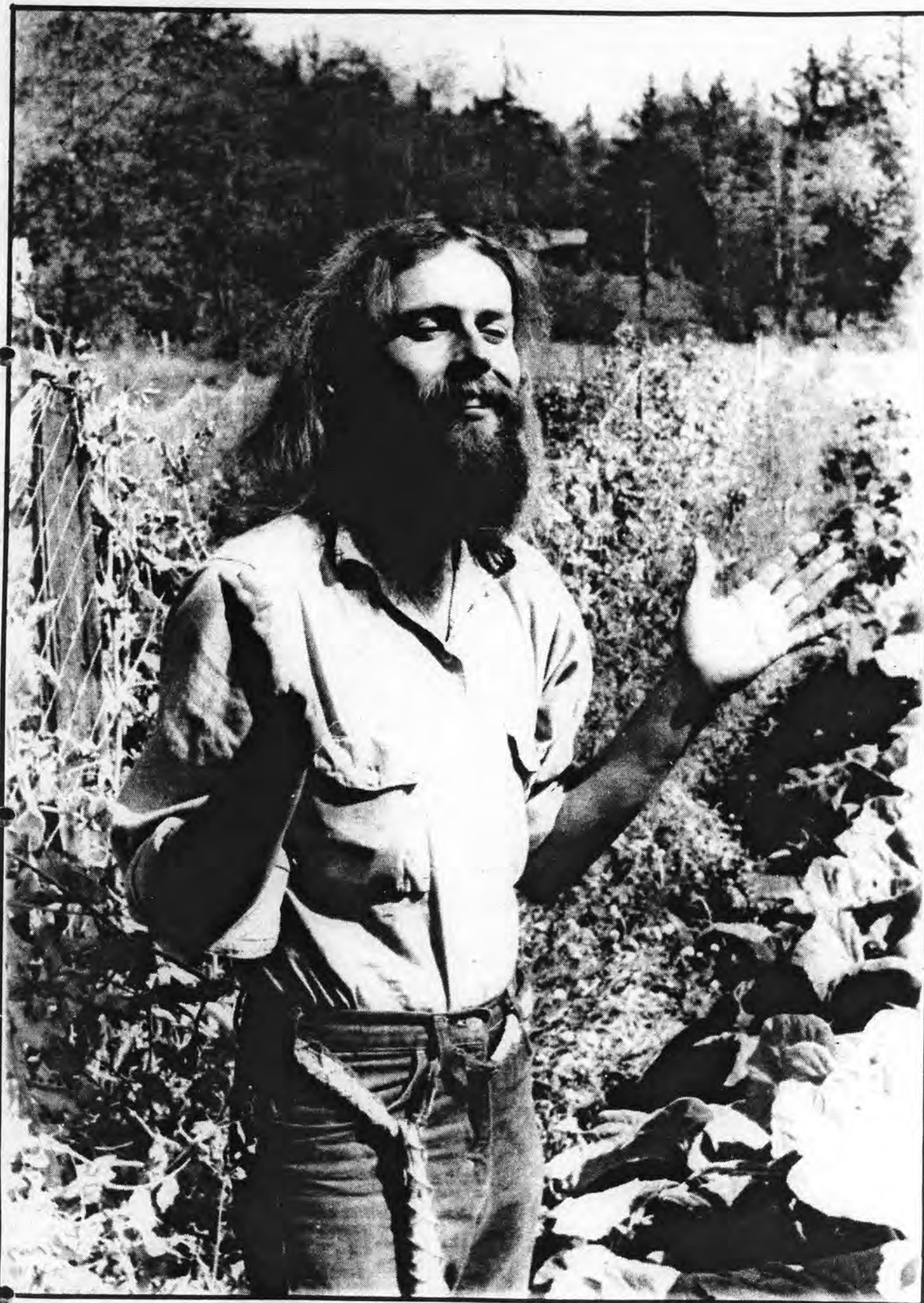


photo by chuck espey

city administration

"My job as mayor would be as facilitator, to throw out ideas. I have considered the idea of collectivizing the office of mayor, but I still have to have more feedback, honestly, about what people think of this. It is the job of the mayor to keep things running smoothly.

"There's already money in the budget for a mayor's administrative assistant who could possibly be part of the collective. The city planner could also be included. I wouldn't have to bring 4 more people to form a collective because there already exist positions in city hall. I wouldn't like to see the mayor's collective increase the size of the city bureaucracy.

"I don't need more than a couple thousand dollars a year to live, and I'm definitely not going to keep the whole salary of the mayor. I absolutely won't keep more than \$3600 a year.

"People don't like high taxes. The reason people have high taxes is because they have to pay a lot of other people to do their work for them. If we make things simpler again, and people are doing more of the work for themselves, have more control of their own lives, then a lot of these taxes disappear. There's too many non-productive people, and that won't be a popular position. Everybody that's pushing paper in city hall is being supported by the people of Bellingham.

"As an example, the CETA position of city council administrative assistant is a bullshit job. It's not helping us reorder priorities. If the function of this position were instead to grow food for the people of Bellingham, we could both provide employment and be putting something back into the system that would be real and would be helping to end the economic problem. Every one of these CETA positions is inflationary. The federal government is going to go another \$68 billion in debt. So how far can we go in putting the phony jobs into the system before it all comes tumbling down? I'm just thankful that an alternative system is being developed so that we can feed, clothe and house people."

"It is difficult to get information from council members at times: either they use words in a way unintelligible to the lay person, or else they refer you to other meetings. You have to expect changes someplace. You have to get information from them. You can't spend all your time going to meetings or you become what you're trying to change, you become something that isn't real any more. You're not productive. During the intermission of a recent council meeting I heard at least 4 people say, 'Do you understand what's happening?' I understood what was happening, but it took me a year of going to meetings every week before I understood. A lot of the stuff they do is bullshit, and if they demystified it they might have to get rid of it altogether.

"I address problems that most people don't see as problems. . . .

"If the people don't want an ordinance, the council shouldn't arbitrarily invent an ordinance and put it into existence. They don't even seem to have time to talk about ideas like that. A citizen will make a comment and they'll say 'thank you' and give no idea that they even heard what you said. And you sit down and think, 'Now why did I even bother talking?' Unless you're really dilligent and demand a response, they won't acknowledge you. I think the city should be responsive.

"Anything the people want done can be done . . . There have been times of major change in history, people have lived through these times and become stronger. This is an appropriate time for a second revolution."

edited by nancy lynn and peggy blum

transit system

"I couldn't propose any changes now; I couldn't make those decisions. I would think there would be a people's committee to do that. That's one thing the administration does too much -- makes too many decisions. The people of the city are capable of making their own decisions. I think that our representatives should be facilitators rather than hard-handed authoritarians. As an individual I could still give input. And I can see much room for the extension of the transit service.

affirmative action

"We've already dealt with the problem on the fire crew that I work on; we have an equal balance of men and women. By taking 75% women and 25% men this year we were able to overcome the preceeding year's imbalance, without completely eliminating them. Now

living beings. You just can't have a wild dog running around biting people and tearing up gardens. On the other hand, it's an animal and has a right to be free. Cities are not the best place for dogs. I would definitely support a free spaying service. Even if most people are irresponsible, we can't take away their right to be responsible."

the crew is half men and half women, I thought the city's affirmative action program was tokenism. A lot of the jobs that are being held out as men's jobs can be done at least as well by women."

jail

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"I will never be a collaborator"

Susan Saxe: The Price of Silence

The most important point of this plea agreement is that **The United States Government realizes** that I am not and never will be a collaborator. I have made it clear to them that if I am called as a witness in any government proceeding I will refuse to testify. The government has agreed that I will not be held in contempt for this refusal. In return, I have agreed to enter a guilty plea and receive a ten year and a two year sentence. The length of the sentence is a direct result of my refusal to talk.

Today I am in effect pleading guilty to charges stemming from a period five years ago when I believed, as I still do, that armed struggle against the American state was a valid and necessary escalation of the politics of the sixties. I understood at the time that the American government was the most dangerous, powerful, organized, violent opponent of people's liberation around the world. I also felt at that time that the liberation of women, to which I was already deeply and personally committed, could be best achieved through our participation in and leadership of what I then perceived as a worldwide humanistic and economic cultural revolution led by the third world and aimed at the Yankee Empire.

Over the course of the last five years, four of which have been lived underground in America, I like many other women who have come into politics through socialist, anti-racist, anti-imperialist causes, have changed, have grown and have emerged as a feminist. Like these thousands of other sisters I am no longer content to be one strong woman fighting for a revolution, which, though it is just and necessary, does not speak to my own highest aspirations, my own most personal and immediate needs. Over the past five years I have emerged a feminist, a lesbian, a woman identified woman. This was not a "conversion", but a development, a natural process that followed my previous commitment as day follows night.

There have been many women throughout history who have taken great risks, put great faith and energy into movements that spoke to our liberation as workers, as poor people, as members of every oppressed race and class, as everything but women. And while many of these struggles have moved our people forward, have improved our lives in concrete ways, and therefore, by definition been in the interest of women, no struggle but our own, independent of others, and just and necessary in its own right can ever hope to meet all our needs. We have a right to this struggle, a right to self determination and self definition as women, for women, a right to a new world of our creation.

I am only one of many women who have come through these changes in the last few years. Unlike many others, though, a few of us have been brought up sharply, face to face with our pasts and had to confront our former selves, for better or for worse under the public eye and under rather dramatic and serious circumstances. At the same time and around the same issues, a deep and serious split has developed within the women's movement. On the one hand are women like Jane Alpert who feel that the American system can peacefully accommodate their feminist demands and that women as women have no obligation to support and protect other people's struggles that are not explicitly feminist in ideology or even separatist in practice. These women feel that it is permissible, even desirable to collaborate with the state in the name of feminism, and that it is in the interest of the feminist revolution to disassociate itself from any forces or individuals who are identified as enemies of the state on the assumption that it is we who bring down repression on a movement that otherwise could exist comfortably within the belly of the beast.

On June 9, Susan Saxe, who describes herself as "a feminist, a lesbian and an Amazon," took the courageous step of pleading guilty before a Philadelphia federal court to charges of aiding and abetting a Philadelphia bank robbery, and of theft of classified documents from a National Guard Armory. The plea is based on an understanding that she will not be required to testify before any future grand juries, and that she will not have to testify against sister feminist Kathy Power. She had previously stated her unequivocal refusal even to go testify; and in return for the guilty plea, the government recognized this refusal -- an "important victory." However, for her refusal, she received an inordinately stiff ten years' prison sentence.

Furthermore, the government agreed to end its grand jury investigation of the Philadelphia radical-feminist community. This is another victory, since the government has illegally been using grand juries as evidence-gathering investigative arms of the FBI rather than as a legal means to obtain indictments from available evidence -- their original purpose (see "Not So Grand Juries," Northwest Passage, April 14, 1975).

We here reprint Susan Saxe's statement before the court

Susan Saxe's next trial is in Boston this fall on charges of conspiracy and murder (the fatal shooting of a policeman by William Gildey during a September, 1970 bank robbery. Saxe and Power are accused of conspiracy with others to rob banks, and the conspiracy charge carries the murder charge with it for all concerned). The atmosphere in Boston has been described as that of a "lynch mob". A defense fund has been established. Checks may be sent to: Susan Saxe Defense Fund, c/o Lawyers' Guild, 1427 Walnut St. Philadelphia, PA. 19102

**"...once again...
I love you. We
are strong and
we are not
afraid."**

On the other hand, are we women whose growth into feminism has made us even more determined not to give in, not to accommodate ourselves to America, not to collaborate against sisters and brothers who are our natural allies in revolution, not to repudiate our past, cut ourselves off at the roots. To me feminism is a commitment to be even more radical, to strike more deeply at the roots of oppression. My feminism does not lead me to regret economic "crimes" against one institution of capitalism; it makes me even more determined to see that whole system uprooted forever. My feminism does not make me regret the theft of classified documents that exposed the U.S. Government's treachery against the people, including U.S. Army O Plan G--Operation Geronimo Bravo--contingency plans for counterinsurgency operations against the civilian population of Boston in the event of martial law. My feminism doesn't make me regret the destruction of a single national guard armory, it only

makes me want to see the last vestige of (patriarchal) militarism blotted from the face of the earth.

But most importantly, my feminism does not permit me to collaborate with the Man in order to reduce the amount of time I will have to spend in his prisons. The agreement I am entering into today is made on the condition that I will never have to testify against Kathy Power or give any information about anyone I have known or known about in the past five years. And the government's ten year and two year sentences are based on the understanding that I will give them nothing, ever, not in ten years or in a hundred years.

My feminism does not drive me into the arms of the state, but even farther from it.

My guilty plea is predicated upon the understanding that as of this date the government has agreed to end its investigation in Philadelphia. This means no grand jury, no harboring prosecutions, no legal torture of sisters who refuse to speak to the FBI. The credit for this victory goes to the feminist community here, and to the sisters in New Haven, Connecticut and in Lexington Kentucky whose courage in the face of FBI harassment has been an example to us all. Their resistance has given us time to prepare and protect our communities, our sisters and ourselves. The government would never have agreed to end its investigation here if it had any hope of success. We have made it clear to them that we are together and unafraid, that our community is closed to their threats, closed to their lies, closed to their devious tactics, that we will stand together to protect what is ours, our homes, our organizations, our friends and lovers, our private lives. The enemy cannot isolate and terrorize us, cannot walk among us with impunity.

We have shown these few, self-serving terrified women who have urged us to collaborate, to rush to preserve ourselves as individuals, to disassociate ourselves from anyone who poses a real threat to the state, we have shown these frightened women that there is an alternative. When we place the blame squarely on the enemy, not on his targets, when we unite to oppose him he can be driven away. But when we run to the Man for shelter, when we betray ourselves to appease him, we only expose others to his tactics and increase the danger to us all.

Feminism is not collaboration. Ellen Grusse, Terry Turgeon and Dianna Perkins in New Haven, Gail Cohee, Debbie Hands, Linda Link, Jill Raymond, Marla Seymour and a gay brother James Carey Junkin in Lexington have shown us the way: Jill Raymond is still imprisoned in Kentucky and Ellen, Terry, and Diana still face more time in the pastel fascism of Niantic prison in Connecticut. Write to these sisters, send love and encouragement. Let them know about our victory here and their role in making it possible. Support them the whole time they are in jail and when they get out, invite them to Philly for a huge celebration. Our victories should be marked and our heroes honored.

Now I'd like to reaffirm the statement I made at the time of my arrest:

First a greeting of love and strength to all my sisters and brothers underground in America. Keep on fighting, stay strong, stay free. I promise you a courage to match your own. I intend to fight on in every way as a lesbian, a feminist, an Amazon.

The love that I share with my sister, my people, is a far more powerful weapon than any the police state can bring to bear against us. What else can I say but, once again, that I love you. We are strong and we are not afraid.

POEMS

by Mary Tallmountain

WINE OF THE FULL MOON

the moon is full
my furious
Indian brothers
are yelling and waving bottles of wine
on dirty corners
in
the Eddy Street ghetto--
Union Square--
the Mission Slums--
any place where the Third World gather

I know of a time
our men in hate
fell on a Yukon village and trading post
a hundred people awoke
and died
in a night of terror
shrieks
figures running
fire
and blood
no one remembers it now

but some of us must believe
and struggle
and keep on saying
that somehow as a People
we will
survive



PRAYERWHEEL FOR WILLIAM

you worked alongside men
riding the fishwheel
down
the trickster tides
of summer

your boy hands hurrying hurrying
baskets tossing
splashing
salmon
onto the birchwood raft

your cut-up windburnt hands
that loved the violin
smelling of fish
and woodsmoke

tall and awkward Indian boy
arms too long
hair always falling
into
your blackberry eyes

drifting with the river
turning with the fishwheel
my prayers of you
are turning
turning

graphics/layout by floyd tommy/boyd hayden

From Nation-State

USA, first new nation born in the New World, confirms a global monocultural legacy with its birth-cry. The 1776 Declaration of Independence is not a statement about inhabiting North America as a unique part of the planet. It is a document addressed to Europe concerning the take-over of British possessions by their colonists. It does not declare independence from European cultural traditions. A higher or more enlightened synthesis of precisely those traditions for that time can hardly be imagined. There is nothing of North America's obvious dissimilarity to Europe - largely uncharted territory, still-predominant natural life-systems, and majority native population. It is a declaration of the governing spirit for a new nation of Europeans. No specific land-based considerations are necessary. It is the handle for a pot which will melt away differences between Europeans and mold de-naturalized universal citizens.

Americans are children of the Flying Dutchman, rootless migrants off on a voyage of lethal global tourism.

The toddling nation quickly outdoes its English parent at concentrating human and biospheric havoc within the 13-states theater of operations. Natives are randomly executed, wiped out with untreated diseases (sometimes deliberately inflicted), and tricked into trading away their life-resources by ambitious citizens. Forcibly dispossessed African peoples are brought over as slaves in greater numbers. Penniless new immigrants sign themselves into years of incertedness and servitude to gain a foothold on citizenship. Shortages of locally produced goods and high foreign import prices demand incomes which only a few in the ports of debarkation can strain to afford. Any natural thing that can be turned into a commodity is plundered. Forests fall to provide fuel and building material for houses, timbers and planks for trading ships. Even beavers vanish to be manufactured into hats.

The Myth of the West is a biocidal beacon beyond Cumberland Gap. A dazzled young central government buys the Midwest from France and doubles its sovereignty. Lewis and Clark set off on a game-hunting expedition and return with scouting reports for an invasion even more complete than what has preceded it along the Eastern seaboard. The last vestige of Spain's empire in California crumbles on contact and the US stretches from Atlantic to Pacific. The whole steamroll across the heartland of North America takes less than a century....

A march of more than a dozen wars fills the next hundred years. Any ideas about regional autonomy or separatism that may grow within the US must face all the terms of Federal victory in the horrendous Civil War. Infamous military campaigns against natives west of the Mississippi conclude with decimated skeleton tribes crowded onto bleak reservations in virtual life imprisonment just one miserly step short of total genocide. Foreign conflicts culminating in World War II extend the influence of consolidated US power to fence in nearly two-thirds of the planet.

Less than 200 years old, the United States has become the center of the United West. It is geopolitical West with almost no relation to directions on the round planet. (Asia is the Far East of this West even though the US is itself more accurately east of Asia.)

The west is a state of mind that arose through displacement of people from their regional identities: Europeans transferred to America; indigenous people exterminated or removed from their land in America, Australia and the Pacific Islands; Africans snatched from their continent and enslaved in America; home-based Europeans losing their regional cultures to global monoculture.

The West is no place on the Earth.



BIOTIC PROVINCES OF THE WORLD
IUCN Occasional Paper 9

International Union for Conservation of Nature and Natural Resources
Morges, Switzerland, 1974

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BACKTRACKING THE CIRCI E OF THE POSSIBLE

All human beings have a common identity. We are a single species on this planet. We inter-mate.

Our species history stretches back millions of years, long enough to have exerted an active force in the development of the whole biosphere - certainly the most active recent force since the last Ice Age.

Our species heritage includes the pool of genes from which each of us is dipped and the threads of culture which clothe our reality in the present. The hunter of woolly rhinoceros and the high brow-ridged Neanderthal woman who carried a smooth-skulled child are within us. The advantage of chipping flint to razor sharpness and the live-or-die lessons of forgotten stories are still with us.

All species share the planet interdependently. We ultimately depend on all the others for our existence. Both for food and for illumination. Spirit and survival species-to-species are essentially connected. Our species is still learning from the others: silent conversations of plants, controlled conception among wolves, and deer, the sensitive social order without coercion that turns a flock of birds or school of fish.

This is our circle of the possible.

Globalism, monoculture, and displacement (human beings bereft of their own and other species) are fatal. They are at the truncated tip of the impossible.

CONTINENT CONGRESS

There needs to be Continent Congress so that occupants of North America can finally become inhabitants and find out where they are.

(The 1976 Bicentennial Celebration of the US Declaration of Independence will be a hollow burp to salute 200 years of mindless gluttony, a travesty on the planet unless it becomes an opportunity to recognize reinhabitation of North America.)

This time congress is a verb. Congress, come together. Come together with the continent.

Continent Congress isn't a simple exercise. It's an enormous effort to overcome the politics of extinction, the Earth-colonist globalism which exhausts whole continents, their peoples, and moves now to devastate deep floors of our planetary oceans.

Continent Congress is a life-long exploration.

OFF THE HARD-TOP

If supremacy of some human beings over others, some cultures over other cultures, and **Homo Sapiens** over all species are dominant assumptions for relationships between ourselves and to the planet, globalist monoculture seems inevitable. Super-technology can always progress us out of more of what we already have into less than we ever want. Centralized government and witless authority will always move further away from their deathsome consequences, remotely "back at the capital" in constantly elevating towers of bureaucracy.

But the power-full riddle of the New World is being broken and the rug of the West is rolling back up. The ancient living planet underneath is revealed. There is a delicate partnership between each of us, a deep continuity among species, and a necessary identity with processes of the Earth itself which we can fail to share only at our peril.

Globalism tears prehistoric life-forms from their niches within a few years, takes down mountains, and eradicates harmonic local cultures when they block its feedings. It requires a protected base somewhere and ranges on deadly forays everywhere. It assumes The World. It doesn't get off the highway.

The Earth expresses itself in such contrast and immeasurable ways as to humble any human consciousness, but even the ridiculous globalist mecho-mind

recognizes and depends on one undeniable characteristic of the biosphere: It is regionally diverse and unique. Different places have different forms of life and things....

To carry out Continent Congress, it is necessary to transfer loyalty from the state which violates it to the region which requires it.

City and country people - even suburbanites - are all on the same planet. They all live in distinct life-regions, absolutely unique creases of the planet's skin. Their interdependence in a regional life-circle isn't an esoteric proposition reserved for globalist bio-engineers and corporate environment planners. It is their life, their spirit, their species heritage....

Simply remaining alive requires food, water and air. Start with those basics. (For anyone who has one, forget the illusion of a back-up bank account; even if it was "honestly gained" it can't stand any real pressure. Some of what we eat and drink comes from only a few hundred miles away - most of it could originate that close - and is vulnerable to immediate local conditions: weather, flood, contamination. The rest of our meals come from other places but they all have similar sets of constantly varying and sensitive home-region conditions. The quality of air is determined on-the-spot.

The roots of moment-to-moment survival are sunk deep in close-surrounding life processes, and they are everywhere as thin on the planet as our own skins. All of our skins:

Urban laborers whose senses-robbing shops and factories, designed to accommodate the requirements of machines rather than people, leave them more psychically, spiritually, and physically deprived than the poorest medieval serfs.

Office Workers and Managers handling abstract and remote information from 9 to 5 without physical activity, victims of bad health and insecurity who are on less spirit- and senses-deprived for their daily escalation to tedious offices above the city racket.

Country people dominated by the force of city demands on their labor and surroundings, who sadly watch the agonizing encroachment of suburbs, coerced to live closer to parasitical highways and eventually made bereft of their authentic regional cultures except as empty tourist attractions.

Native people still carrying the sting of attempted ethnocide and fighting to retain their traditional cultures and lands.

New settlers and their vulnerable fledgling communities which are often extinguished by intrusions of centralized legal authority or only permitted to continue as long as they don't assume responsible regional roles.

Suburban dwellers whose cold communities-of-consumption hold them ruthlessly alienated and condemned to acts of soft-shoed planet murder.

A region holds the power to sustain and join disparate people: Old ground charged with common wholeness and forces of long growing life. All people are within regions as a condition of existence, and regions condition all people within them. But monotonous labor, up-tight closeting of the senses, crippled health, amputation of spirit, cold distance in crowds of perpetual strangers, and gloomy anxiety about the fate of the Earth, are hold-overs of globalism, they aren't inherent in the beneficent soil of the continent's naturally life transforming regions.

All people can emerge from enforced degradation to hold their life-in-common ground.

Regional inhabitants are forming Committees of Correspondence to explore shared identity within life-places. Models of organization are already there in constantly revealed seasonal cycles and the interplay of life-forms wholly specific to them. Their vision goes beyond frustrated provincialism, which feels inferior to "cosmopolitan culture," the endless array of bought and sold exclusions. Reinhabitants have gained the di-

mensions of planet-sense. They are including themselves in the longest tradition available to human beings, the successful adaptation of our species on the planet.

Committees of Correspondence are defending their life-zones from geopolitical invasion; forming alliances to share inhabitory culture, study indigenous natural continuities, assign priorities for restoring life-systems, work within regional energy and materials limits, develop land-based and city-based forms of interaction, and create bonds of support between regions.

They are coming together in Continent Congress.

PRINTS & SIGNS

Around us, the actual manifestations of the biosphere, its development and the effects of our demands on it.

Within our minds, sets of ideas about ourselves; the test of their validity ultimately lies with the biosphere.

There is a mental space filled with World News, World Affairs, World Events. Although the places and persons described are remote, and the details are staggering -- numbers of dead, barrels of oil, dollars in debt, miles across land, sea or in space -- we are exhorted every day to absorb this information, come to decisions or opinions, and (most importantly) perform correct responses to it. Is this an animal behavior control experiment?

Let the light shift. Full moon and a single glaring searchbeam fades out-of-center in the silver night sky. Walking through shimmering woods without a flashlight. The circle of the possible fills with soft diffuse luminosity.

The World's electric-relay box empties into a small part of that circle. Our miraculous genetic heritage, the amazing cultures which have preceded, each human being alive now -- all are connected in a species identity which has barely been explored. And it is only part of the life-identity which carries through all the other species and to the planet itself.

We are relocating ourselves from world-nation to planet-region, joining the biosphere by participating in local eco-systems with all the species in them. We are accepting our human species identity.

Geopolitical opportunists are becoming even more globally extended in their attempts to retain an exploitative advantage over "the rest of it." Multinational corporations jump political boundaries in pursuit of raw materials and cheap labor. Nuclear power plant schemes move through bought government officials over protests from regional people who must live near lethal radiation hazards. National armies recruited from regional populations are called out to defend globalist interests abroad.

Whoever fights the planet loses: our species loses the rich diversity of multiple indigenous cultures to thin out-of-place monoculture; the biosphere loses its vulnerable moment-to-moment capacity to sustain us in regions where we live. If one region is injured or exhausted, the burden of carrying its human population falls on life-support systems of other regions.

Reinhabitants of North America see the bright colors of inhabitory people in tree-tiered Amazon jungles, ocean-spirited islands of Micronesia, dances of African forests and rivers; hear Basque, Breton, Provençal tongues revive to pronounce their places in Europe; share the affirmation of self-determination with delta farmers in South east Asia, Yaponesian and Hokkaido Islanders, Altai Mountain nomads; feel the strength and seek the long time vision of people native to the continent we are learning to share. There is a one-to-one balance between our own decentralized regional integrity and the survival of Kurdish mountain autonomy, Xingu jungle homeland, and Lapp reindeer range.

There is the union of Earth's biosphere holding us in common, and the promise of human species consciousness to gain.

by pete berg

[Originally printed as part of a Planet Drum packet. Planet Drum, Rte. 1 Box 311, Anacortes, Wa. 98221.]

Chicken Soup, Art

AWARENESS. This word has become so common in my present day conversations that I have actually started to lose my awareness of just what it means. Now if I substitute the words *chicken soup* for the word *awareness* I get a whole new level of awareness. Ah yes, now we have something -- the substitution of a tangible for a non-tangible. Why chicken soup? Because to know chicken soup is to know just how good the plain can be.

Actually I don't care what level of chicken soup you're on because what I am interested in is the possibility of you and me gaining more of it -- that is, my chicken soup, your chicken soup, her chicken soup, his chicken soup -- and connecting it with art. **STREET ART.** Street art in particular because this is art that needs chicken soup since it is often hidden right there on the street in front of you as an exciting part of this plain old everyday chicken soupless world.

Remember those stoned-toe days of yesteryear when you rapped with your friends and somehow through a haze of smoke came up with all sorts of cosmic possibilities? For instance, I recall a conversation something like this, "Like Wow, Man, maybe this solar system is only one little molecule and it's a minute part of this great big living cell which is just a small part of, say the skin tissue on this infinitely gigantic god-knows-whatsit." It was even mentioned that this cell might have cancer and was in the process of dying. Or how about the first time you finally understood what the used-up phrase, "The world is a stage" meant?

Well, what I'm beginning to see in a new haze of

smoke is that **the world is also a gallery** and it contains some beautiful works of art that are right where they should be -- with the people, because Street Art is the People's Art. It is art that has been created and put in a place where everyone can see it and what's so nice about it is that you and I don't even have to go into a gallery, a museum or an institution to see it because it is right there on the street somewhere. In order to view it all that is required is that you eat a little chicken soup and go about your daily trips as normal and let it come to you as you walk down that lonesome sidewalk or drive down that familiar street. In a sense most street art is very American -- it can be viewed by car.

So just what actually is street art and what is it trying to do. The first question is difficult because there are thousands of forms of street art and street artists themselves have many ideas on what it should be. (There are politics in art too, you know.) Some amateurs don't even know that what they're creating is art, let alone street art. As for the answer as to what it does (this one is so Zen-ish Buddha himself would shed a tear) -- street art is doing whatever you want it to do.

A powerful street art medium though is the mural. The mural is excellent because it opens some artist-to-people and people-to-artist relationship possibilities. While the work is being created the artist is visible to the community so that both have the chance to discuss their problems, conditions and views of the world. During this time the people also may be given the opportunity to join in on, add to, criticize on or compliment on the creation itself. After its

completion the mural leaves a highly visible message for all to see and feel a part of, especially if they were given the opportunity to feel like they helped the artist. (The mural, like all other forms of street art, is also open to vandalism and destruction by the people.)

Black street artists have used the mural very effectively as a means of instilling the respect, pride and dignity of their culture into the Black community.

Chicanos know that their culture is rich in mural heritage. They too have used the medium effectively as a means of building pride and unity in the family and race. Viva la Raza!

As far as I know Asian murals are not so common in this area, but the "Wall of Choices" in New York City has offered the young people of the Asian community the choice between the destructive criminal elements or the strong family elements of their society.

Whites also have created some excellent murals, but since most lack a defined cultural boundary, many of the murals are on a "pop-art" level and evolve around themes of nature and cosmic order.

You don't have to go to New York City, Chicago or Albuquerque to see these murals. Let me assure you that there are a few of these types around, some professional -- some not. I for one appreciate them and would like to see more of them created. Why? Because I think they are excellent tools to gain people's awareness (chicken soup, of course) especially in the development of Black and Third World communities.

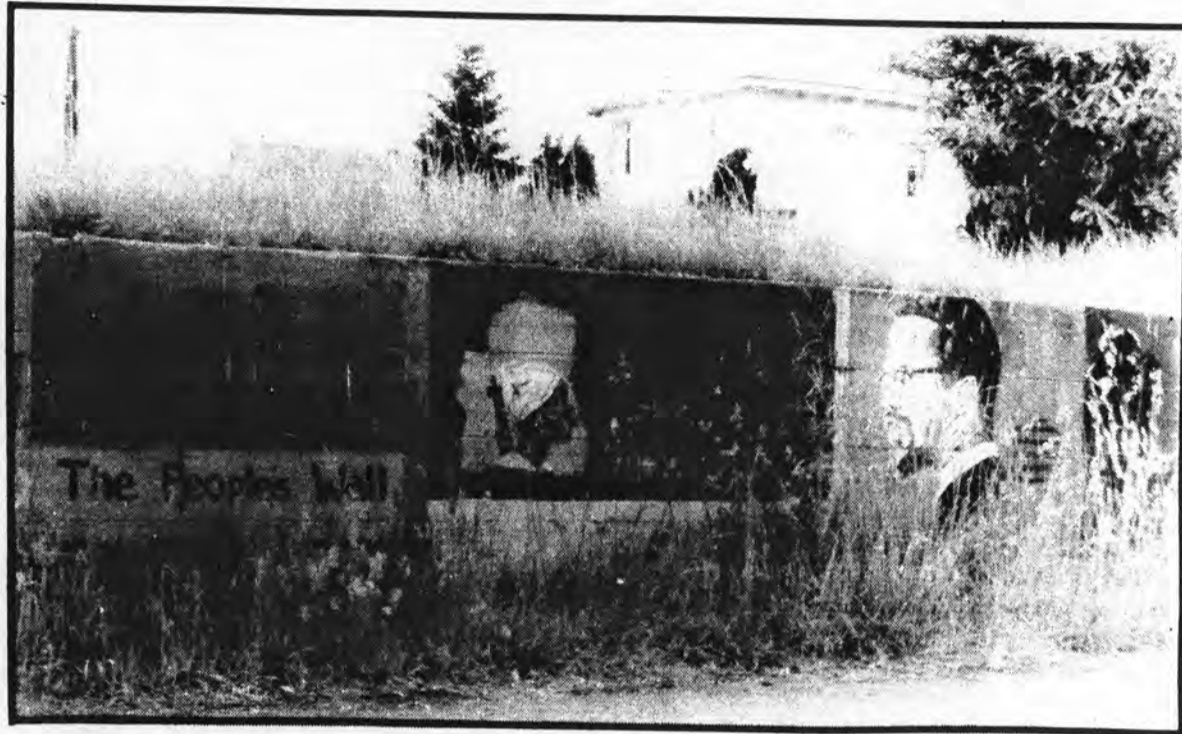


photo by j.m. shafer

WALL PAINTING AT PIKE STREET MARKET, SEATTLE

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rt and the Street



SECTIONS OF THE PEOPLE'S WALL BY DION HENDERSON

photo by j.m. shafer

If you've missed the murals never tear because street art has such a broad scope that you're bound to run into some of it soon if you just open your eyes. There are numerous sculptures, fountains and totem poles in this area and even a few mosaics. (Thanks to the Seattle Arts Commission there should even be a few more in the Seattle area.) You might even have noticed some folk art in the form of weathervanes and windmills -- this too is street art. And what about those beautiful (or ugly) pieces of driftwood that your neighbor has displayed in his yard? Yup, street art. Construction projects often invite street artists to paint or spray their works and/or messages on the plywood barriers surrounding the construction area. I never said that all street art is legal -- What about graffiti? Then there's that fancy manhole cover right down the street and everyone knows that Seattle is just chuck-full of deco-art in its architecture. Did you ever see a funky rural mailbox that looked like Uncle Sam? Street art. Billboards are even a 'bastardly' form (bastardly in the sense that like me, you don't actually care to "Meet the Turk" by smoking Camel cigarettes or to "Join the U.S. Marine Corp" to become a man.) All these things are street art -- from the abstract painting created by paint peeling from the side of an old building to the \$10,000 sculpture sitting in the park.

As you can tell I am hooked on street art and I feel a strong kinship to it since it gives me both pleasure and awareness. What it means to me is that there seems to be a need to release and/or find expression in what has become an everyday chicken soupless environment. Street art's presence alone is an attempt to pull us into the "now". It is trying to keep us from becoming faceless zombies who walk and talk but don't see in this crazy technologically based world of concrete and internal combustion engines. It is offering us a change -- a change that is trying to feed us chicken soup so that we can start to recover from this alienating zombie-sickness and open our eyes to see just how grey and drab and culturally indifferent our world has become with its inhuman public housing, its stereo-typed suburban tracts, its never changing ghettos and barrios and its sterile public buildings. Street art is trying to make the plain world sane through change!

Since I have already started my chicken soup campaign with street art I'd like to give you a few ideas on where to find some representative pieces in the area. I have been bumping into it all over Seattle so I know that there is plenty of it around for you to discover on your own and even though I have not had the opportunity to get around Bellingham very much, I know that it also has its share. Remember that it isn't necessary for you to look for street art -- all that you need to do is be aware that it is around you trying to say something, "Viva la Chicken Soup!"

j.m. shafer



BEACH SCULPTURE ON PACIFIC OCEAN BEACH

photo by j.m. shafer

STREET ART EXAMPLES

In Seattle

MURALS at Garfield High School, 23 & Cherry

TOTEM POLE (Tlingit) in Pioneer Square

SCULPTURES & FOUNTAINS, Seattle First National Bank, 1001-4th

DECO-ART, Smith Tower, 506-2nd and Rainier Bank, 1st & Columbia

MOSAIC, Seattle City Light, 3rd & Madison

BUSINESS SIGN, American Building Maintenance Co., 1711 S. Jackson

RIM-MOTIF, East tunnel entrance from Lake Wash. Floating Bridge

MURAL (Residential) at 20th & Spruce

HOUSE DECORATION, SE 22nd St. & 62nd Ave SE, Mercer Island

PAINTINGS at Pike Place Market

MURALS at El Centro de la Raza, 6020 Beacon South

In Bellingham

SCULPTURES & FOUNTAINS, WWSC Campus

MURAL (Business), Barr's Camera, State & Holly

PAINTINGS (Construction Project) at State & Holly

If you're interested, you can get a free brochure titled *Art In Public Places*, edited by Vicky Boyett, which contains a list of Seattle's professional public artworks by writing the Seattle Chamber of Commerce, 215 Columbia, Seattle, 98104 or by calling 447-7211. The Seattle First National Bank, 1001 4th, also has a free brochure which identifies their public artworks and it may be picked up at the information desk.

IF YOU'RE INTO IT, there is also an excellent new softcover book out, *Street Art*, by Robert Sommer (Link, NY, 1975), which will tell you a lot and show you more for the non-chicken soup price of \$7.95, available at most bookstores.

Green Peace

GREENPEACE

(San Francisco) — Early last Friday morning the crew of Greenpeace V heard the crackling of Russian voices over the radio. The radio directional finder managed to obtain a fix on the possible transmission origin of the Russian radio signals. Three hours later, around 9:30 am, Dr. Patrick Moore spied four ships on the horizon, one vessel much larger than the others.

As we slowly inched closer our engine turning her best, we saw the outlines of the ships becoming clearer and more distinct.

A cry arose from the wheelhouse — "Whalers! Christ, they're whalers!"

The catwalks were unmistakable. Soon we were able to distinguish the harpoon guns ominously positioned on the bow.

We were sailing into the midst of the Soviet whaling fleet, the reality of our position still hard to grasp. We were told by whaling industry spokespeople that the sea was too large and they were not worrying because we would never be able to find a fleet on the open sea. We were laughing, they were wrong. Soviet technological and financial superiority, their codes and secret maps, failed against an underexperienced, technologically inferior crew of volunteers guided by sheer luck and the wisdom of the I Ching.

We sighted our first sperm whale. It was not a very pretty sight. Lying on its side, bobbing up and down, the once noble creature rippled obscenely as the air the Soviets pumped into it to keep afloat shifted with the swell. Lower down, on the back side, an ugly, gaping gash spewed blood and entrails into the sea.

What shocked the crew more than anything else was the size. This sperm was not anything like the great Moby Dick. It was a baby in comparison. We knew that the Japanese and Russians were taking undersized and illegal whales, now we had concrete, photographic evidence.

To obtain a size perspective, we lowered an inflatable boat into the sea. As one of the ships divers, I jumped from the boat on to the back of the carcass. Being no more than just over three body lengths, the whale was only a calf. Within the next three days among the fleet we were to observe the killboats going into a pod of whales, dispatching whale after whale, to the complete elimination of calves, nursing cows, and bulls. The International Whaling Commission rules and regulations were not observed and it became increasingly obvious that the IWC is nothing more than a cover-up organization for the whaling industry. The size limit for sperm whales is 38 feet minimum.

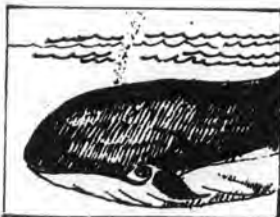
As the mother ship loomed closer we passed another victim of the whalers, this one a little larger than the last, but not by much.

We came up to the ship, identifying it as the *Dalnyi Vostok* out of Vladivostok. From the top of the masts of Greenpeace V crew members witnessed the entire gory business of flensing. The blood poured across the decks and spurted from pumps on the side. The amount of blood was incredible. The *Vostok* herself looked as if she were a living thing with the blood swelling into the sea as if from a giant harpoon.

After the final killer boat departed from the *Vostok* the Greenpeace V raced off southward in pursuit. For three hours we stayed on their tail as the Soviets searched for whales.

Finally around 6 pm Walrus Oakenbough saw a dozen or so whales break through the surface in front of a kill boat. The Russians were in full pursuit. Within minutes so were we.

Bob Hunter and I raced off in the first inflatable lowered into the water. We could not risk waiting for the other two crews to get into the water as it was imperative that a boat be put between the killers and their victims.



E C O



I looked back at the harpooner and saw him crouching, and watched him. I followed his eyes as the Zodiac rode up on a wave, to gaze upon the most impressive sight I had ever seen. There, no more than 15 feet in front of us, were 10 or so great sperm whales surfacing and blowing and swimming at speeds surpassing 20 knots.

I gave the 20 hp motor more throttle and we placed ourselves in position where the only way the harpoon could hit the whale would be if it went through us first.

The harpooner was unsure of what to do. He crouched and aimed again and again, only to stand up again in frustration.

Suddenly, on the verge of success, a near disaster. My Mercury outboard engine sputtered and died. The bow of the chaser boat was coming at us at full speed.

I tried to get the engine going, swore, and pulled violently on the starter, pulled out the choke and saw the knife-like bow slash along side of us. The Zodiac was picked up by the bow wave and tossed aside like a feather. From above us the captain and crew jeered at us. The captain looked as if he would like nothing better than to have run us down and chopped us up in his props.

Finding that my engine trouble was caused by a pinched fuel line, it took only a minute or so to get underway again.

The Soviet ship raced once more upon the fleeing whales. With one Zodiac directly in front and the other two on either side, a Soviet crewman ran along the catwalk from the bridge to the harpooner, giving an order either from the captain of the chase boat or from the captain of the *Vostok* himself. The harpooner lost any hesitation that he had demonstrated up to that point. Crouching down, he took aim and fired.

The roar was deafening. The 250 pound explosive harpoon passed over the lead Zodiac, thudding into the back of a fleeing female. The exploding sharpnel ripped and tore through her insides. The heavy line whipped down on the water only five feet from the inflatable. Zodiac operator George Korotva tore out of the area as quickly as possible.

Fred Easton and myself approached the mortally wounded whale to a distance of 25 feet. He floundered and splashed helplessly amid a pool of blood and then raised his head out of the water, exposing his great jaws and small eyes. With thick pinkish liquid gushing from his blow hole he went under for the last time.

Not trusting us with their kills, the Russians, abandoned the rest of the pod in order to retrieve the two already hit. The usual routine is to inflate a hit whale and leave a radio marker buoy tied on. In this way an entire pod can be chased down and slaughtered with no survivors.

In this action Greenpeace saved the lives of at least eight whales. How long they will survive against insurmountable technological killing methods and the greed and deceit of the International Whaling Commission and its members is another question altogether.

paul watson — Georgia Straight

Growing

(San Francisco, June 30 (PNS) — The food you grow in your urban garden may be cheap and appetizing — but is it good for you?

Plants eat and breathe too, and are even more sensitive to air pollution than humans.

A growing number of scientists now fear that people eating polluted plants may face real health hazards.

One just completed study by the Canadian government — not yet released in this country — officially warns urban residents of Ontario not to eat any leafy green vegetables grown in the vicinity of city smelters.

So far, this is the only study on health hazards in city gardens. But there is a mass of scientific research on the effects of air pollution on large scale farming — most of it on the financial losses incurred by farmers.

Toxic elements, this research shows, carried in the form of tiny particles in dust, mist, ash, smoke and fumes, are turning up in agricultural crops in larger quantities than ever before.

Their effect on plant life is often devastating.

Excess copper in the air, for instance, stunts plants — especially clover, alfalfa, spinach, corn, beans and squash.

Arsenic, absorbed thru the soil, kills seedlings, particularly soybeans, limas, onions, peas and cucumbers.

Mercury seeps into the leaves of fruits and tubers, eating away plant tissue.

Gas contaminants are equally destructive.

Sulfur dioxide, combining with water in plant leaves discolors, then kills tissue — particularly in wheat, barley, oats and rye.

Fluoride, dissolving in the leaves of grapes, apricots and strawberries, discolors and burns the tissue.

Ozone, one of the prime components of photochemical smog caused by combinations of pollutant gases, kills chlorophyll in plants within hours.

On a more spectacular scale, lead belched from smelters in Tacoma, Washington — over a ton a day — has destroyed all but a few species of vegetation within a one mile radius. Fir trees have stopped growing as far as four miles away from the city.

In the 160,000 acre San Bernadino National Forest, 80 miles east of Los Angeles, exhaust from autos and L.A. industries has damaged over 100,000 acres.

Each year, total pollution damage accounts for a loss of up to a billion dollars in vegetation, estimates North Carolina State scientist, Walter Heck.

Visible damage to commercial crops — damage that doesn't take into account, for instance, reduced protein or vitamin levels — amounts to some \$132 million, according to a Stanford Research Institute study — of which \$30 to \$40 million is directly linked to auto emissions.

Scientists have now found that lead from auto exhausts can travel on air currents at least 25 miles and possibly 60, not just 200 yards as previously estimated.

While the general public knows more about the effects of air pollution on people than on plants, commercial farmers have found for some time that growing crops in highly polluted areas is simply not profitable because of stunted growth and unsightly appearance.

Large portions of tobacco crops grown in the Connecticut River Valley — and of potatoes grown in New Jersey — are routinely destroyed as unmarketable.

SPINACH EATERS

What are the dangers facing people who eat polluted vegetables — those who, for instance, regularly eat spinach grown in Los Angeles county, California's biggest spinach producer, where the air is so polluted the county would have to eliminate 86% of its traffic to meet minimal air quality standards?

What are the dangers facing city dwellers who grow and eat their own vegetables in backyard gardens but who, unlike commercial farmers, wouldn't know whether the funny coloring on lettuce leaves was the result of farming inexperience, frost, or pollution?

Most scientists have traditionally argued that the level of pollutants in crops is too small to be significant. They maintain that heavy elements like lead and cadmium, while easily absorbed from air by the human body, could not be absorbed by plants, and could be washed off produce. Yet enough danger signals to the contrary have appeared to worry a growing number of government, scientific and business people.

Poison

* In Solano county, California, the sudden deaths of horses had scientists and local residents baffled until they analyzed the horses' food supply — local grasses — and found they contained high concentrations of lead and cadmium. The horses may have been the first known victims of lead poisoning transmitted in the food chain.

* In Benicia, California, crops grown in backyard gardens were tested for lead levels which were found in higher concentrations than expected. While the study concluded that there was "no hazard to children or adults of imminent overt illness, there is no firm basis for evaluating the possibility of subtle effects on general health, longevity, and the development of specific generative diseases."

* In Tacoma, Washington, a study of the plants around the Ruston Smelter revealed dangerously high concentrations of cadmium. (Cadmium, absorbed more easily than lead by the human body, can, like mercury, cause birth defects in babies.)

* In Ontario, Canada, a soon-to-be-published Ministry of Environment study found lead concentrations in soil, vegetation and human blood very high in areas around smelters. As a result, some children had to be hospitalized for lead poisoning. The study prompted government scientists for the first time to publically warn against the dangers of eating food grown in high pollution areas.

DEFENSIVE STEPS

These scattered facts, together with other isolated evidence, have prompted a series of actions, public and private, across the country and in Canada.

Scientists in Connecticut are now working on roadside windbreaks to screen lead on the freeways.

Seed companies like Burpees are working on pollution resistant plants.

One Bay Area Air Pollution Control District official in Berkeley, California, publicly opposes the selling of Berkeley-grown food — where auto traffic emits ten tons of lead daily.

At least one health food store in the same city is refusing to buy produce grown in Los Angeles county. Store employees cited the brown-speckled, brown edged leaves of a recent spinach shipment as evidence of the effects of air pollution. One employee concludes from her own research that "Chemically speaking, organic food may no longer exist in this country." Certified organic food, she explained, means food that is grown in soil untreated with chemical fertilizers and unsprayed with chemical pesticides. But air and water quality are beyond the control of the individual grower.

Last month, as a result of its Ontario study, the Canadian government recommended replacing all soil in areas that had high lead concentrations — starting with soil in parks and playgrounds. It also cautioned residents living near smelters not to eat home-grown lettuce, to discard the outer leaves of other leafy greens, to scrub root crops before peeling them and to wash everything thoroughly before eating.

But washing food won't totally eliminate lead and cadmium concentrations, according to other findings. The Tacoma study showed cadmium levels in washed cabbage leaves were still three to seven times higher than the maximum allowable.

Finally, scientists at the California Air Resources Board, the most energetic researchers in this country into the harmful effects of food grown under heavily polluted conditions, are now considering changing acceptable levels of pollution from those which affect humans to lower levels which seriously affect plants.

Apart from the Canadian study, the details of which won't be public until October, no long-range, systematic research exists on the possible hazards to humans of air pollutants in the food chain. Questions like how much lead can spinach absorb from polluted air — at what level does it threaten the spinach eater — after how long a period — have yet to be answered.

But one plant pathologist at the California Air Resources Board told this reporter, "Speaking for myself — from what I know now — I will not have a garden and will not eat any produce grown in the city."

by carol horowitz

NOTES



Techno - Tyranny

After 15 years of full scale nuclear power production all the talk about decentralization will have become, in significant ways, meaningless. Monitoring deadly radioactive material for complete isolation from the living environment for a quarter of a million years can't be done on a neighborhood basis.

After 15 years of full scale nuclear power development the possibility of future generations deciding to forego the mixed blessing of high technological dependence will be eliminated by the sophisticated technical demands of radioactive waste storage. The priesthood of wastewatchers would be imperative and their ranks would have to be impervious to hubris or megalomania or madness for a few hundred thousand years.

Nuclear energy production at the level projected would give powerful forces, in this government and others, the excuse to impose police state "precautions" to protect the nuclear fuel processing cycle. Actually, That's G.E.'s language; it's not exactly a "cycle" at all. But it would be a police state. Step right over here..... Step right.....Step. You think I'm exaggerating? Visit any major airport.

Plutonium 239, one of the waste products of nuclear fission, has a half-life of 24,000 years. If you isolate a pound of it for twice as long as humans have had some form of civilized social order, you still have a half-pound left. A handful of Plutonium 239, sufficiently dispersed, would kill everything — everything that is except for blue-green algae. Nothing like having something to fall back on.

If the multi-national energy cartel is allowed to develop nuclear energy on the scale now envisioned, by the year 2000 the so-called peaceful use of atomic energy will be producing the radioactive equivalent of the explosion of 5 million Hiroshima type bombs each year. What radioactivity does to the living cell is an unfolding horror story we are just now beginning to understand. The more complex the organism, the more destructive is the radiation. The issues raised by this unique technology makes the redefinition of our political and social relationships more urgent and more difficult.

There are few initiations left. We don't understand them anymore. They seem quaint and even undemocratic. So we have no culturally recognized mode, short of majority rule, of preventing a hiatus between power and maturity. A large part of the problem is that we don't have an understanding of the significance of taboo. We learn in school that the word is synonymous with hocus pocus.

Red Tide

The Health Department has detected toxic levels of paralytic shellfish poisoning, more commonly called "Red Tide," in samples from the Marine Park area at Post Point in South Bellingham to approximately one mile south of the park toward Chuckanut Bay. Samples from Chuckanut Bay and areas north of Marine Park, however, are within safe limits.

Paralytic shellfish poisoning is caused by the organism *Gonyaulax catanella* which occurs periodically in West Coast waters. The symptoms of shellfish poisoning include a numbness and tingling in the mouth which occurs in about ten minutes of eating the poisonous shellfish. If large quantities are eaten, it can result in paralysis and death.

This is a warning from the Whatcom County Health Department: PEOPLE SHOULD NOT DIG OR EAT CLAMS, OYSTERS, OR MUSSELS OBTAINED FROM THE BEACH AREA SOUTH OF POST POINT AND NORTH OF CHUCKANUT BAY.

But there is a difference between maturity and power. When maturity surpasses power the difference is called taboo, or, if we're lucky, democracy. When power surpasses maturity, the difference is called tyranny. Now the problem with classic democracy in this case is that with Plutonium 239 as part of the equation the only properly constituted plebiscite would include a few hundred generations — and that's just homo sapiens. The questions about the future of the western democratic ideal are not rhetorical ones.

I shall not relate what is written in beautiful and clear Latin on all the other pages, for God would punish me for this, as I would be doing something worse than did he, of whom it is told, that he wished that all men on earth had a single head, so that he might cut it off with one stroke.

Nicholas Flamel, 14th century alchemist

There is nothing on the planet that so completely limits the range of possible choices for future generations as does nuclear power. Even if nuclear plants work perfectly, which they have not to date and will not in the future, and even if the radioactive materials don't get into the hands of terrorists, desperate neurotics, or craven megalomaniacs (official or otherwise), which is too much to hope for, and even if the DNA molecule, the biological key on this planet, escapes a crippling overload of radioactivity, which is by no means certain — even if things go perfectly, it's still a disaster. Because in fundamental ways, our great grandchildren are going to be stuck with our way of life. Politically, centralization will be important for the required social control. Culturally, a high technological orientation will be unavoidable. If that happens, the species gets shunted into a cultural not to mention evolutionary, backwater. Like other extinct species before us, specialization, in our case centralized industrial monomania, will eventually leave us stranded by the karma of our own hurried success. By us I mean them; they're yet to be born.

Who has their proxy?

Maturity is the wisdom not to use all the power you have. Taboo is what to do while you're waiting on the wisdom. It's not like law exactly. Laws are political; taboos, religious. If a taboo is to work, something has to be sacred.

Your next question is precisely the right question.

by gil bailie

PLANET DRUM Box 311 Anacortes Wn 98221

gardening?

How To Grow More Vegetables Than You Ever Thought Possible on Less Land Than You Can Imagine by J. Jeavons

French Intensive method explained by one of its developers. \$4.50 (includes tax and handling).

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Molasses Jug

Vegetable Shishkebab

Marinade:

- 2/3 cup soy sauce
- 1/4 cup white wine
- 1/2 tsp. ginger
- 1 garlic clove, minced
- 2 Tbsp. sugar or honey

Vegetables:

- green peppers
- onions
- cherry tomatoes or large tomatoes-cubed
- mushrooms
- zucchini

Cut vegetables in skewer-size pieces (1/2" by 1/2") Leave cherry tomatoes whole and pierce with toothpick so they absorb marinade. Cover vegetables with marinade, cover, and let stand for a couple hours, mixing occasionally. Place vegetables on skewers, alternately, ending with green pepper or onion.

Broil or barbecue over a fire, basting with marinade, until vegetables are just tender and nicely browned.

Gourmet touch: When vegetables are just done add a cube of cheese (Talesburg is superb!) and put over fire until bubbly on outside.



Green Soufflé

- Greens (Spinach, chard, Kale, beet greens, etc.)
 1/2 cup milk
 1/2 cup grated cheese
 2 eggs, beaten
 butter
 salt and pepper and herbs

Steam greens and chop. Mix with milk and cheese, butter and seasonings. Add eggs. Mix well and put in oiled casserole dish. Can top with fine bread crumbs and/or grated cheese and dot with butter.

Bake at 350° for 20-30 min.

Cauliflower Cheese Soup

- | | |
|----------------|-------------------------------|
| Cauliflower | 1 cup grated cheese |
| 3 Tbsp. butter | 1/2 cup fresh parsley, minced |
| 3 Tbsp. flour | salt and pepper |
| 1 Quart milk | |

Steam cauliflower. In another pot melt butter, stir in flour until smooth and cook for a few minutes. Add milk slowly, stirring constantly until mixture is smooth and thickened. Add cheese and parsley. Cook over low heat until cheese is melted. Add cauliflower and season. Heat thoroughly and serve.

Broccoli may be substituted.

Chinese Broccoli

- 1/2 lb. broccoli
- 4 Tbsp. oil
- 3 Tbsp. soy sauce
- 1-2 tsp. ginger
- 2 tsp. sugar or honey
- 1/2 tsp. salt

Slice broccoli in thin pieces diagonally. Heat oil and add broccoli and salt. Cook for eight minutes. Meanwhile mix together the soy sauce, ginger, sugar or honey, and add to broccoli, stirring well. Add 4 Tbsp. hot water, cover pan, and bring to boil. Cook for 2 minutes and serve.

Cauliflower may be substituted.



feminists protest ad

When a local television station used an ad offensive to feminists, two Seattle Women's groups wrote the station to criticize the use of the ad. The issues raised brought forth some good complaint and action guidelines.

KING-TV in Seattle placed an ad in several newspapers and publications throughout its viewing area last winter, capitalizing on the Inez Garcia rape and murder case.

The ad headline read: "She killed the man who helped rape her. Would you give her 10 years or a medal?" Beneath the headline, a dramatic shadowed profile of a young woman, not Garcia, filled more than half the full page ad.

Under the photograph, more copy: "A California woman shot and killed one of the two men who allegedly raped her." (While the headline confirms she is a rape victim, the copy insinuates she may not have been.) "...Was it justifiable homicide or murder?" asks the ad.

"Provocative--frequently even controversial--commentary plus--" and so on, the ad continues to urge people to watch KING Newservice.

The Board of Directors of the University of Washington YWCA and the city's Rape Relief project responded to the ad, outraged at the commercialization and exploitation of the Garcia case, as well as its capitalization on anti-feminism. They sent a letter to KING Newservice, which read in part: "We must insist that for her case to be used as what KING-TV must consider 'provocative' copy for advertising and commercial gain, a serious overstepping of conscientious broadcast advertising practice has been made."

The letter also cites the fact that while the station aired one of their staff's commentary about the case, it was the only local station not to cover a press conference held by women in Seattle who were familiar with the case. Thus the audience had no other facts to make any judgements about the story except Royer's (from KING), Royer's (from KING), and his commentary was strictly opinion, based on apparently sketchy information.

The women's letter continues: "Our

point is this: Whether Garcia is ultimately found guilty or not guilty of second degree murder, whether or not she was actually raped, KING-TV has seriously erred in commercializing and exploiting the problems or legal case of ANYONE, merely to titillate and gain viewers." The letter was sent to ten groups--broadcasting, women's professional, feminist, and the Federal Communications Commission.

In response, Eric Bremner, writing on behalf of KING-TV, admitted the ad "...indicates a misjudgement on our part and on the part of our advertising agency." Bremner chastized the women, however, for calling KING-TV "anti-feminist," as well as for notifying the station at such a late date--three months after the ad appeared.

Several complaint and action guidelines were suggested by women who made this protest:

1) If you send such a letter, it is always wise to inform as many persons about it as possible. The women in this case also included a photostat copy of the ad so the recipients could see it for themselves and make up their own minds.

2) Be aware of the language and intent used to defend an error or practice, and respond assertively.

3) In all letters of complaint it is wisest to stick only to a specific issue, or to pull in only a similar, relevant fact about your issue or subject if necessary. Blanket accusations get you nowhere, and persons responding to you may only respond to your "blanket" accusation instead of the specific issue or subject.

4) A legitimate plea and method for feminist input should be stated. In this case, the women suggested to KING-TV that "to avoid similar misjudgements, you (should) contact a respected women's group in Seattle to screen any ads about which you may have questions prior to publication. This would not only prevent material which could be interpreted as anti-woman or anti-feminist, but could also be a helpful, educational tool for your staff and ad agency."

-Colleen Patrick
(from Pandora)



womankind/cps

d.s.h.s.holds hearings

In January of 1974, Gerald Ford signed into law the Social Services Amendment of 1974, also known as Title 20. The new law repeals many social services provisions and outlines a new process for states in the planning of state social service programs. Previous to this year, the federal government required that any State Department of Social and Health Services receiving federal monies provide specific services to specific groups of persons. It was also required that each state submit a yearly social services plan to the feds for evaluation and approval.

Title 20 changes this process considerably. Under the new law, states have a much broader flexibility in defining eligible individuals, determining what services will be made available to the public, and in deciding where and how these services will be provided. The federal guidelines under the act are now limited to five general goals with the requirement that at least one service be directed toward each. The goals are basically: 1) self-support; 2) self-sufficiency; 3) prevention of neglect, abuse, or exploitation of children 4) prevention and reduction of inappropriate institutional care and 5) services to individuals in institutional care. The law goes no further in defining specifically what services the state may provide.

The most important provision in Title 20 is the requirement that before a state may receive any federal funds, the state Department of Social and Health Services must publish and "make generally available to the public the state's proposed services plan for the forthcoming program year" (Oct. 1-June 30). The published plan must include a description of services, categories of individuals to be served, the nature and amount of services, and the steps taken to assure that the needs of all residents and all geographic areas

were taken into account in developing the plan. Under Title 20, the state must also provide a period of at least 45 days for the public to comment on the proposed plan.

In Washington, the public review period has started, running from July 2 to August 15. A public hearing is scheduled for July 28 at 7:30 pm in the Courthouse Hearing Room on Grand St. for the Bellingham-Whatcom County area. Copies of the state plan are now available to the public at no charge from the following locations:

Department of Social and Health Services
222 Unity St. Bellingham
(Gary Rockhill 676-2053)

Region III D.S.H.S.
515 Central Bldg.
Everett, Wn. 98201
(Robert Rosen 259-8676)

A copy is also available at the Whatcom County Opportunity Council, along with Title 20 regulations. (734-5121).

Since the regulations set up in the act don't strictly define and enforce the method by which a state obtains citizen input, it is important for the public to initiate action in this direction. The hearing set on the 28th of July is the only one scheduled for this area. If enough people attend, it is possible that pressure could be put on the Regional office to schedule further public meetings. The stated purpose of the act is to provide "the citizenry of each state comprehensive and meaningful insight into each State's services plan so that they, as an informed citizenry, can interact with the State decision-making process." Get a copy of the plan. Attend the hearing. The effect of any citizen input depends on the energy that people are willing to devote. For further information, contact the Information and Referral Center, 734-6202.

seattle women's shelter

A small amount of money for starting a shelter for abused women may soon be appropriated by the Seattle city government.

An appropriation of \$5,000 was on its way through legislative channels at press time. It would pay for supplies and office equipment, with the addition of one full time and one half time worker, from federal Comprehensive Employment Training funds. They would work in the Office of Women's Rights.

On a six-month project, they would be instructed to write a grant for permanent funding, find a building, and find a social service agency to sponsor the shelter.

The original request, made by Councilwoman Jeanette Williams, was for \$10,000, but this was later reduced

to \$5,000. There is no indication that city funds or staff would actually run the center itself; the money is only to start it.

The shelter would provide a refuge for women who have been beaten or otherwise abused by their husbands or boyfriends. Many of these women, particularly those with children, have no place to go if they find themselves in such a situation. The police often do not wish to intervene in such a situation, what they consider only a "domestic dispute".

The Seattle Women's Commission, which has drawn together various groups to help start a shelter, indicated in a statement they believe domestic assault is a major problem faced by women.

-from Pandora

repossessing the world--

n.w. regional encampment

On September 5, 6, and 7, people working to weave a new social fabric will come together in Whatcom County to share their experiences, problems, accomplishments and visions. Strategies will be developed for taking direct control of our lives with the focus being on the economic-political sphere of activity. The four main topics to be dealt with in a series of presentations, demonstrations, discussion groups, displays, panel discussions and perhaps a few movies will be: land reform, workers control and self management, alternative finances and cooperation between producers and consumers. Regionalization will be a key word.

The encampment will be constructed by early arrivals on yet-to-be determined property in rural Whatcom County. A field kitchen with pre-purchased food and prepared vegetarian menus will be set up on the site, as will latrines, sleeping areas and first aid facilities. Those participating will remit a registration fee which will cover the food as well as all other expenses of setting up and publicizing the conference.

On Friday the 5th, miscellaneous topics such as Tactics for Stopping Nuclear Power Plants, Assertiveness Training, Massage, and others, as yet undetermined, will be covered. Each day from noon to 3 pm there will be time reserved for men's and women's meetings and perhaps combined sessions with suggested topics thus far being: Nuclear Family and Child Rearing, Sexism and Roles at this gathering, and Assertiveness and Passivity in Movement Activities.

A common criticism of past conferences has been that much of the discussion has been dominated by the

competitive bullshit of uninformed overassertive people. By setting the topics up in advance and by actively seeking the participation of those with expertise in particular areas, we will hopefully alleviate part of the problem. To improve the group process we will be providing experienced facilitators with the special responsibility of being objective about the group process. They will be armed with suggestions on how to alleviate recurring problems. Of course, their work can only bear fruit with the full cooperation of the other participants. If we want to make this gathering more than just a convention we need to all cooperate to our fullest in cutting through the ego garbage.

Saturday's business, after a collectively prepared meal (there will be sign-up sheets to cover all camp duties) will begin with a panel discussion on Land Reform (Land Ownership into the Hands of the People). We are arranging for participation on this panel by representatives for the Evergreen Land Trust, Nature Conservancy, and the People's Land Trust. Another participant may be added before September. The focus will be on questions concerning the mechanics and philosophy of building land trusts. The present situation in the region regarding the acquisition of land and the benefits-drawbacks of affiliating with Evergreen's tax exempt umbrella will hopefully be dealt with as well. After the panel presentation those attending will be broken up into small discussion groups to deal with the questions and answers brought out in the panel and related topics. Each discussion group throughout the encampment will be provided with an experienced facilitator with the specific job of

helping the meeting to flow smoothly and not get lost on tangents or the monologues and dialogues of overassertive people. A strong attempt will be made, through facilitators, reduced group size, and the assertiveness workshop, to promote an atmosphere where there is optimum participation.

Saturday afternoon, after the men's and women's meetings, Worker's Control and Self-Management will be the featured topics, starting out with a panel with participation from the Seattle Worker's Brigade, a collective farmer, the I.W.W., and others currently involved in collective enterprises. The topics of discussion will include Technology-Scale of Operation and Efficiency (what criterion is there for efficiency?); Structures for Collective Work Operation; Expropriating the Current Production Apparatus; and the Political Perspective of WSM. Following it will be discussion groups on the above topics and presentations by individual working collectives. Queenright of B.C. will give a beekeeping workshop.

Sunday's discourse will be kicked off by a panel or series of presentations on building producer-consumer cooperation. Questions involving topics such as alternative structures for food distribution, new models of producer-consumer interaction, criteria for purchasing goods (cost vs. source and quality, regional preferences), Agribusiness and Imperialism will be discussed. We hope to have representatives from Fed Up, the Cooperative Federation, Seattle Worker's Brigade and the UFW to participate in this panel and the discussions to follow. We hope to have a dialogue between the UFW organizing committee and a California collective farm that they are urging the boycott of.

The final topic will be Alternative Financing on Sunday afternoon. Members from Consumer Resource Service, the Evergreen Land Trust, the Seattle Workers' Brigade, and other groups involved in developing funding for growing alternative enterprises will present information and ideas to lead the way into discussion groups on credit unions, cash flow, and other related topics. There will be a workshop presented on bookkeeping and some technical information on the establishment of credit unions and the various forms and purposes they can embody.

Following the finance discussions will be a general meeting for evaluation, the passing resolutions, and the formulation of future plans. The preceding projections are the work of a number of people from Vancouver to Olympia who have given input and attended organizational meetings. The decisions on scheduling and content are as yet tentative and rough. Much further input and participation will be necessary to make these visions a reality. We need more folks with expertise and knowledge in the particular areas outlined to participate on panels and to be resource people for discussion groups. We need those with experience in facilitating meetings to commit themselves to helping out in this area. The right piece of land is yet to be found. (Someplace that could accommodate 200 people and their cars.) We are also seeking groups and individuals who can make displays and do informational tables for related areas of concern or interest. There is lots to be done, many more people to be involved. To join in the fun, contact: Jim Hansen, 2119 I St., 7342824, or at the Northwest Passage, 1000 Harris, 733-9672; Lara Morrison, 519 NE 81st, Seattle, or at the Little Bread Co., 522-2452 or 283-3777; Keith Jardine, c/o the Fed Up Cooperative Warehouse, 304 E. 1st, Vancouver.

puget power under fire

It looks like the proposed nuclear plant in Sedro Woolley is going to be set back in its time schedule. To date Puget Power has not yet received the preliminary Site Preparation Permit. Needless to say, the most outstanding criticism of the proposed construction is, "Anyone who would build a nuclear plant on the foot of a volcano is a nut!"

The possibility of Mt. Baker erupting has received national prominence, yet most establishment media still refuse to mention the proposed atomic plant.

Recently the University of Washington geologists criticized Puget Power and Bechtel Construction Co. for sloppy geological investigation. A University spokesperson testified on Thursday, July 10 that Puget Power's plant design is geared to accept ground movement that accelerates at .25 the force of gravity. No nuclear power plant has ever been designed to withstand more than .3 times the force of gravity. U.W. geologists insist that if the plant is to be built Puget Power must submit a new design to withstand .4 times the force of gravity.

Be advised that Governor Dan Evans

vetoed House Bill 435 which would have raised electric rates in order to prepay the Skagit Nuclear Plant.


These two factors are likely to set back Puget's construction schedule. Furthermore, Skagitonians Concerned About Nuclear Power (S.C.A.N.P.) are preparing to take court action against the Forest Service because they, the Forest Service, have not declared Puget Power would be violating the Wild Rivers Act by its proposed construction: the vast Ranney wells and canals which are part of the design would siphon the Skagit River.

ON TUESDAY, JULY 15, HEARINGS ARE BEING HELD TO TAKE EVIDENCE TO DECIDE WHETHER PUGET POWER SHOULD BE ALLOWED A CONSTRUCTION PERMIT FOR THE NUCLEAR PLANT AT BACUS HILL. The hearings will be held by the Atomic Regulatory Commission (A.R.C. - formerly the A.E.C.) at the Federal Building in downtown Bellingham, at 9 a.m. The meeting is open to the public.

-jeffrey margolis

base camp inc.

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people's salute to cuba

A People's salute to Cuba is planned for the weekend of July 25 and 26 in Seattle to express solidarity with the achievements of the Cuban people. The theme throughout the two days of events recognizes the 16 years of revolutionary progress in Cuba in contrast to 200 years of U.S. imperialism as the Bicentennial approaches.

Schedule of Events:

Friday, July 25

10 am - 7 pm -

Pictorial Exhibition of the Cuban experience at Capata Ballroom (old Club Ebony), 12th and Pike

1:30 pm

Stop the Blockade Demonstration, Pioneer Square, 1st and Yesler

7:00 pm

Cuban Film Series and Slide Show, Capata Ballroom, \$1 donation

Saturday, July 26

10 am - 7 pm -

Pictorial Exhibition, Capata Ballroom

7 pm

Cultural Presentation, Capata Ballroom, \$1.50 donation. Featuring:

Poetry Reading by Raul Salinas, Raymond Turner, Mark Raben and others;

Music by Cormoran, Chilean folk singers, and El Centro de la Raza Cultural Group;

Theatre - skit performed by United Construction Workers Association.

The Committee for July 26th planning the Salute to Cuba is represented by the Venceremos Brigade, the United Construction Workers Association (UCWA), the Alaska Cannery Workers Association (ACWA), El Centro de la Raza, the Seattle Liberation Coalition Committee, and the Inner City Youth Organization.

good earth pottery



1000 HARRIS
OPEN MON-SAT 10 am-5 pm

city council rambles on

The voting procedure of the Board of Adjustment was changed by the City Council at its July 7th meeting. Previously, the Board of Adjustment required only a majority vote of those present at a meeting for a decision. The council decision will bring the Board in line with other city regulatory agencies in requiring a majority of the Board members to vote on one side of an issue before action can be taken.

The council also appropriated funds for the training of paramedics, and for disability leaves for three firefighters and the hiring of three more. Also passed on the third and final reading was an ordinance bringing the city traffic code up to standard with the state code. It allows, among other things, an officer to arrest an individual at the scene of an accident, without a warrant, for probable cause. The probable cause can be that the officer suspects the person broke the law, or was drunk, causing the accident.

The next item for discussion was the suspension of a \$10 a month fee for produce vendors. Lou Young, representing a number of local people with gardens has asked that the \$10 fee be dropped for individuals who brought their produce to a central farmer's market to sell. He had said that an "umbrella" fee, or one fee covering all vendors, would be more equitable. However, Finance

Director Don Hoffman, rejected the concept, which he said would encourage markets to spring up, selling produce from outside the Bellingham area, and placing them in competition with supermarkets, which must buy a business and occupation's license, and pay a B & O tax. After much confusion and discussion, Lou said he has purchased a business license, and the council advised him that as an established business he would have to pay a tax of .005% on over \$600 of merchandise sold. This negated any need for a produce vendor's fee.

Marvin Wayne, MD, was named by the council as the ambulance service director, despite some objections by council members that allowing him to "establish standards" constitutes a loose contract. The ambulance standards are already set forth in city ordinance, and it was feared that standards could be established by a physician which the city could not afford.

The Council passed first and second readings on two funding requests by the Police Dept. for training grants and to extend a CETA position for which there may not be additional funds. In response to a question from Henry Schwan about what kind of training was being funded, Chief John Burley replied "It's not for drug training, if that's what you mean."

Under unfinished business, County

Commissioner Larry McIntyre again requested a lease agreement with the city to build a truck and equipment storage garage on a 2½ acre piece of property across from Lake Padden Park. He would like to move from the County's present facility on G street, which is in a residential area and the target of constant complaints from the neighbors. The Padden property, in addition to being small and out of sight from the road, is isolated from any residences.

Two weeks ago Mayor Reg Williams voiced vehement opposition to the relocation on the Padden property, and at this meeting he was joined by angry Lake Padden area residents. They cited the present park development, school children, and a new "estate (housing) development" as reasons for their opposition. McIntyre responded that the building would be of a pre-fab type and would not be a permanent structure. The Council voted to approve the lease agreement only in the event that McIntyre got the approval of the majority of the Padden area residents. From the tone of those present, it seems unlikely he will get approval.

In other action, the Council voted to put a proposed .3% sales and use tax to support Bellingham's transit system on the November ballot. July 28 was also set as the hearing date for three street vacation applications.

-sherry partlow

art resource center

Finally, the Community Arts Resource Center offices (as was noted in the last Passage) opened July 1, at 210 Mount Baker Professional Building (across from the Leopold Hotel -- take the elevator to the second floor). Although our CETA grant provides nothing in the way of supplies and equipment, we have managed to collect a few odds and ends of desks and chairs. We are still desperately in need of tables and chairs, supplies for classes, and paper for correspondence. We are grateful for loans or donations of equipment. All donations are tax deductible.

Elderly Instructors Needed

Folk arts and crafts have come into focus again within the last 10 years. However, some of the quality arts and crafts have unfortunately been overshadowed by the piles of junk that we often see at street fairs. It is our concern that the elderly artist-craftspersons who are available in Whatcom County, who have a pride in the quality of their product, might fade out of our lives without hav-

ing the opportunity to share their ability and insight.

A portion of our CETA funding is to provide space, materials and an opportunity to share the ability of these artisans through their teaching small classes. We are still looking for craftpersons and artisans 45 years or older who are economically disadvantaged and willing to teach 12 hours per week for a three month period, or longer. We have funds to pay an hourly wage and travel expenses. Persons who are interested and think they might qualify or know of someone who might be interested please call the Center at 733-1131. Locating these persons is of immediate importance to the Center.

An Art Center to Serve You

If you are a serious artist or craftsman, you should plan a visit to the Community Arts Resource Center. Presently we are compiling an archive of 5 slides of each local artist and his or her resume. We are collecting catalogs of all art schools and colleges and other art-related opportunities. A file on grants and fellowships from public and private sources, samples of materials will also be available. We will act as a communication center for apprentice-teacher referrals. We will have notices on our bulletin boards of museum and gallery shows, where studio space is available, who would like to share studio space or equipment, where you may arrange to have a show, and dates and particulars about competitions and exhibitions.

We hope to encourage the purchase of art work by businesses through the loaning of local artists' work; this is our

"Art In Offices" project.

We will be running various professional art career and business related workshops to include 1) "setting up your business;" 2) "putting your best work forward": photographing your work, writing a resume, keeping a portfolio, matting and framing.

We hope eventually to compile a monthly cultural arts bulletin of events locally, in Seattle and Vancouver. Possibly we will have a few public interest art lectures and slide shows, and we are considering a major Bicentennial Cultural Arts Festival.

Students Needed

Small classes will be open to the public beginning July 21. Students (any age) who qualify as economically disadvantaged according to CETA Title I guidelines may enroll free, others pay only a nominal materials fee. The classes will run 6-12 hours per week for 12 weeks. If you are interested in enrolling please call 733-1131 immediately. Folk art classes in metal casting, marquetry, crewel and quickpoint, whittling and carving, macrame and others will be offered.

Resident artists at the Center will teach the following: design, watercolor, drawing, botanical illustration, etching, and spinning and weaving for serious students wishing to do concentrated study.

Professional and career oriented artists and craftpersons should contact us to be put on a mailing list for announcements of our various business-related workshops.

Lois Steiner

ED'S BICYCLE SHOP



Bicycles From

Around

The World

217 PROSPECT
Bellingham

733-8823

[Wendell Berry, 40, is, in one life, a serious farmer and a top-notch novelist, poet and essayist. As a result he's become something of an amalgamated hero to three different populations of readers -- other writers, environmentalists, and lovers of fundamental skill.]

In my boyhood, Henry County, Kentucky was not just a rural county, as it still is. It was almost entirely a *farming* county. The farms were generally small. They were farmed by families who lived not only upon them, but within and *from* them. These families grew gardens. They produced their own meat, milk, and eggs. They were highly diversified. The main money crop was tobacco. But the farmers also grew corn, wheat, barley, and oats; sorghum and hay for forage. Cattle, hogs, and sheep were all characteristically raised in association on the same farms. There were small dairies, the milking more often than not done by hand. Those were the farm products that might have been considered major. But there were also minor products, and one of the most important characteristics of that old economy was the existence of markets for those minor products. In those days

tered have seen the connection between the "modernization" of agricultural techniques and the disintegration of the culture and the communities of farming. What we have called agricultural progress has, in fact, involved the forcible displacement of millions of people.

I remember, during the fifties, the outrage with which certain of our leaders spoke of the forced removal of the populations of villages in communist countries. I also remember that at the same time, in Washington, the word on farming was "Get big or get out" — a policy that is still in effect. The only difference here is in method: the force used by the communists was military; with us, it has been economic — a "free" market in which the freest were the richest. The attitudes are equally cruel, and I believe that in the long run the results will be equally damaging — not just to the concerns and values of the human spirit, but to the practical possibilities of survival.

And so those who could not get big have got out — not just in my community but in farm communities all over the country. But bigness is a most amorphous and unstable category. As a social or economic goal, it is totalitarian; it establishes an inevit-

needed to be eliminated. He did not say — indeed, there was no indication that he had ever considered what might be the limits of his criterion or his logic. Does he propose to applaud this same process year after year until the "biggest" and "most efficient" become synonymous with "only"? This sort of brainlessness is invariably justified by pointing to the enormous productivity of American agriculture. But any abundance, in any amount, is illusory if it does not safeguard its producers — and in American agriculture abundance has tended to destroy its producers.

Along with the rest of the society, the established agriculture has shifted its emphasis — even its interest — from quality to quantity. And along with the rest of society it has failed to see that, in the long run, quantity is inseparable from quality. To pursue quantity alone is to destroy those disciplines in the producers that are the only assurance of quantity. The preserver of abundance is excellence.

What are the results of such thinking?

The results are a drastic decline in farm population and political strength; the growth of a vast, uprooted, dependent and unhappy urban population.

The Culture of Agriculture

by
Wendell Berry

a farm family could easily market its surplus of cream, eggs, old hens and frying chickens. The major motive power for field work was still furnished by horses and mules. There was still a prevalent pride in workmanship [sic], and thrift was still a forceful social ideal. The pride of most people was still in their homes, and their homes looked like it. This was by no means a perfect society. Its people had often been violent and wasteful in their use of the land and of each other. Its present ills had already taken root in it. But I have spoken of its agricultural economy of a generation ago to suggest that there were also good qualities indigenous to it that might have been cultivated and built upon.

That they were not cultivated and built upon — that they were repudiated as the stuff of a hopelessly out-moded, unscientific way of life — is a tragic error on the part of the people themselves; and it is a work of monstrous ignorance and irresponsibility on the part of the experts and politicians who have prescribed, encouraged and applauded the disintegration of such farming communities all over the country into our allegedly miraculous "modern American agriculture."

In the decades since World War II the farms of Henry County have become increasingly mechanized. Though they are still comparatively diversified, they are less diversified than they used to be. The holdings are larger, the owners are fewer. The land is falling more and more into the hands of speculators and professional people from the cities, who — in spite of all the scientific agricultural miracles — still have much more money than farmers. There are not nearly enough people on the farm to maintain them properly, and they are for the most part visibly deteriorating. The number of part-time farmers and ex-farmers increases every year. Our harvests depend more and more upon the labor of old men and little boys. The farm people live less and less upon their own produce, more and more from the grocery stores. The best of them are more worried about money and more overworked than ever before. Among the people as a whole, the focus of interest has largely shifted from the household to the automobile; the ideals of workmanship [sic] and thrift have been replaced by the goals of leisure, comfort and entertainment — for, as my friend Maurice Telleed says, this nation has created the world's first broad-based hedonism.

And nowhere that I know is there a market for a hen or a bucket of cream or a few dozen eggs. Those markets were done away with in the name of sanitation — but to the enormous enrichment of the large producers. Future historians will no doubt remark upon the inevitable association, with us, between sanitation and filthy lucre. It is, of course, one of the miracles of modern science that the germs that used to be in our food have been replaced by poisons. In all this few people whose testimony would have mat-



Catohibberd

able tendency toward the tyrannical *one* that will be the biggest of all. Many who got big to stay in are now being driven out by those who are still bigger. The aim of bigness implies not one social or cultural aim that is not noxious. Its influence on us may already have been disastrous, and we have not yet seen the worst.

And this community-killing agriculture, with its monomania of bigness, is not primarily the work of farmers, though it has burgeoned upon their weaknesses. It is the work of institutions of agriculture; the experts and the agri-businessmen, who have promoted so-called efficiency at the expense of community, and quantity at the expense of quality.

In 1973, 1,000 Kentucky dairies went out of business. They were the victims of policies by which we imported dairy products to compete with our own, and exported so much grain as to cause a drastic rise in the price of feed. Typically, an agricultural expert at the University of Kentucky was willing to applaud the failure of 1,000 dairymen, whose cause he is supposedly being paid — with their money — to serve. They were inefficient producers, he concluded, who

(Our rural and urban problems have largely caused each other.) The result is an unimaginable waste of land, of energy, of fertility, of human beings. The result is that the life of the land, which in its native processes, is infinite, has been made totally dependent on the finite, scarce and expensive products of industry. The result is the disuse of so-called marginal lands, potentially productive, but dependent upon intensive human care and long-term familiarity and affection. The result is the virtual destruction of the farm culture without which farming, in any but the exploitative or extractive sense, is impossible.

My point is that food is a cultural, not a technological product. A culture is not a collection of relics or ornaments, but a practical necessity, and its destruction invokes calamity. A healthy culture is a communal order of memory, insight, value and aspiration. It would reveal the human necessities and the human limits. It would clarify our inescapable bonds to the earth and to each other. It would assure that the necessary restraints be observed, that the necessary work be done, and that it be done well. A healthy farm culture can only be based upon familiarity; it can only grow among a people soundly established upon the land; it would nourish, and protect, a human intelligence of the land that no amount of technology can satisfactorily replace. The growth of such culture was once a strong possibility in the farm communities of this country. We now have only the sad remnants of those communities. If we allow another generation to pass without doing what is necessary to enhance and embolden that possibility, we will lose it altogether. And then we will not only invoke calamity — we will deserve it.

Several years ago I argued with a friend of mine that we might make money by going ahead and marketing some inferior lambs. My friend thought for a minute, and then he said: "I'm in the business of producing good lambs, and I'm not going to sell any other kind." He also said that he kept the weeds out of his crops for the same reason that he washed his face. Surely no one would question that the human race has survived by that attitude. It still survives by that attitude, though now it can hardly be said to know it, much less acknowledge it.

But this attitude does not come from technique or technology. It does not come from education; in more than two decades in universities I have rarely seen it. It does not come even from principle. It comes from a passion that is culturally prepared a passion for excellence and order that is handed down to young people by older people whom they respect and love. When we destroy the possibility of that succession we will have gone far toward destroying ourselves.

— from *coevolution quarterly*

Work is not just something we do eight hours a day for pay. We (the class which does not own business and industry) are working all the time for the class which owns business and industry. Much of this work is done without pay by women, who take care of the physical and emotional needs of current workers (employed men) and future workers (children and unemployed men). Almost all women are brought up to be housewives in the home and in jobs outside the home. This causes many women to be subservient, put the needs of others before our own, etc. Wages for housework is a strategy which would increase the power of women in relation to men, increase the power of the non-owning class in relation to the owning class, and help make a socialist feminist revolution.

Class and Status

People are members of the owning class if they own some of the means of production and distribution of goods and services (factories, department stores, hospitals, large farms, trucking firms). People are in the non-owning class if they don't own any of these means of production and distribution. Some members of the non-owning class are employed and are paid a regular wage, while other members of the non-owning class are not employed and do not get a regular wage.

If teachers, welfare recipients, factory workers, housewives, students, unemployed people, college professors, and secretaries are all in the non-owning class, why are some of these people seen as "middle class," some as "working class," and some as "lower class?" The terms "upper," "middle," "working," and "lower" class usually refer to status rather than economic class. Status is an aspect of social position which affects one's self-esteem or the esteem one gets from others. Status varies with amount of education, membership in a minority group, etc. Some people of the non-owning class may see themselves as "middle class," superior to the "working class," because they have gone to college or take trips in the summer or wear dressy clothes to work rather than overalls. Status differences blur the fact that these "middle class" people and "working class" people have the same relationship to the means of production and distribution of goods and services, which determines class — namely that they don't own the factory, restaurant, coal mine or university they work in. These status differences benefit the owning class because they keep the non-owning class from working together to improve our situation.

The owning class has further divided the non-owning class into waged and unwaged workers. People who are paid for their work (housewives, prisoners, welfare recipients, students, unemployed, etc.) are not seen as workers, and are even seen as a drain on society. This viewpoint reflects a failure to understand that modern capitalist society is a factory — a social factory — the whole of which works for the benefit of the owning class all of the time.

People work for the owning class even when they do not have jobs. The unemployed work by keeping wages down: if "militant" workers have driven wages up, the owning class can lay them off and hire unemployed people, especially women, at lower wages. This happens internationally, when a corporation closes down a factory in the U.S. and opens a factory in a Third World country. Unemployed people also work for owning class by waiting without jobs for the economy to expand and then being available for paying jobs. Young unemployed men work for the owning class by hanging around until they're needed as "cannon fodder" to fight in a war. In school, children work for the owning class by learning to be obedient, on time, and accepting of authority, as well as learning skills and knowledge they will need as workers and consumers.

Employed or not, we spend 24 hours a day working for the owning class in the social factory. All of us in the non-owning class work for the owning class when we maintain ourselves and keep ourselves able to work each day. Grocery shopping, cooking, eating, cleaning house, sleeping, washing clothes, etc., are done for the owning class; whether we are employed or not employed, our housework keeps us fit and able-bodied so that we can work at paid jobs. The non-owning class also does work to maintain our spirits and emotions, so that we will accept the next day's labor. This includes drinking, seeing movies, making love, reading books, etc. If we had no recreation and no way of releasing tension, we might



be more dissatisfied and more militant about demanding money and power. Thus keeping our spirits up is working for the owning class.

Of course, when we cook, eat, sleep, make love, and go to parties, the owning class is usually the furthest thing from our minds! We are doing these things for ourselves, because we want to. We don't intend to work for the owning class when we eat, do laundry, and read books, yet we are inadvertently working for them by making ourselves available to produce profits. To the owning class, it doesn't matter if we enjoy maintaining ourselves, as long as we are able-bodied and willing workers.

Women's Work in the Social Factory

Women do most of the work in the social factory for free, taking care of the physical and emotional needs of present and future workers. This includes everything from shopping, cooking, housecleaning, and laundry, to feeding and dressing children, and making sure they don't run into the street.

There are many ways women meet the emotional needs of present and future workers. A woman often listens to her husband let off steam about frustrations with his job; she builds up his battered self-esteem after a tense day at work, sometimes lets the husband take his anger out on her and the children, soothes him physically by having sex with him, and makes their home a happy haven from the rest of the world. This is work for the owning class because women are acting as a safety valve for capitalism — if the men didn't let off steam at home, he might direct his anger against his employer and struggle for more power at his job.

When women raise children, we give them warm attention and affection. We do not think of this as producing workers for the owning class. But, most women discipline children to be "good" future workers: ("Don't talk back to your elders"; "Do what you're told"; "Get to school on time."). Much of the affection we give our children is for disciplined, "acceptable" behavior.

Because work in the home is unpaid, it is usually not even recognized as work. ("Mrs. Brown, do you work?" "No, I'm a housewife.") In a paid job, people can usually go home after eight hours and know they have finished until the next day. But women live in the workplace, and can't leave it at night. The average housewife works 99.6 hours per week taking care of her home and family, and mothers who are employed outside the home do an average of 50 hours work at home every week. Even when the woman is relaxing at home, she is "on call," so if a child wakes

up and has wet the bed, the woman has to go back to work and change the bedding.

The lack of pay for work in the home causes the low pay for women's work outside the home. Employed women earn, on the average, 60% of what employed men earn. When a woman walks into an employer's office, the first thing the employer knows is that the woman is probably used to working for free in the home, and that for this reason, he can pay her less than a man. Thus the fact that women's work in the home is unwaged, which causes lower pay for women working outside the home, results in women having less power than men of the non-owning class.

Most women's jobs outside the home are extensions of the housewife role. Nurses and nurses' aides take care of people. Primary school teachers tend small children. Waitresses, sales clerks, and cleaning women serve and clean up after people. Women factory workers often work in the food and clothing industries and for less pay than men. Women are often made to perform the most monotonous factory tasks. The conditioning that shapes us into passive wives prepares us to bear the monotony of both housework and factory work. Secretaries often act as wives to "the boss" — making him coffee, running personal errands for him, sifting incoming calls and visitors to filter out the unimportant or irritating ones, building up the boss's ego, looking "sexy", listening sympathetically to his problems, etc. Social workers politically contain people by acting as a buffer between those with the power and the oppressed, just as a housewife acts as a buffer between her husband and the owning class when she listens to him let off steam about his job.

Psychological Effects of Being a Housewife

Women's primary role as housewife thus affects women's work outside the home. The fact that women are economically oppressed by not being paid for work in the home causes psychological aspects of women's oppression. Our society unfortunately judges the worth of a person by the wage that person receives, so people who work for no wage are considered less valuable. The stigma of worthlessness is associated with women's role in society because we work without wages in the home.

When a husband gives money to a housewife, it doesn't build her self-respect because society makes her feel like it's a handout which she didn't earn. Women are made to feel that housework is something a woman should do naturally or with pleasure, to ex-

Housewives as wage earners

no more free nurturance

press her love for her family. To see it as work which should be paid would be "mercenary." The attitude that woman's work is not work but a natural expression of caring contributes to woman's low estimation of her worth. Generations of dependency on men for economic survival, and of the view that women aren't "working," lead many women to believe that we are capable of nothing other than taking care of and serving other, more worthy, human beings.

Wages for Housework as a Revolutionary Demand

What does all this mean? Let's consider wages for housework, a revolutionary strategy which would keep women from being used as a reserve pool of cheap labor by the owning class, expose housework as work for the owning class, take back some of the money the owning class has made from housework, and change women's feelings about herself by challenging her "natural" role as housewife. Wages for housework is a revolutionary demand which is feminist because it would challenge woman's primary role as housewife and bring more power to women in relation to men, and is socialist because it would increase the power of the non-owning class as a whole. Wages for housework is both an end in itself and a means to an end; we want the money, but we also see the wages for housework perspective as a strategy for socialist feminist revolution.

First, who would pay wages for housework? Women would demand wages from the federal government as the representative of the owning class. Controlled by the owners of business and industry, the government acts in the interests of the class which profits from housework.

Who would be paid? Anyone who does housework for herself, himself, or others, should be paid, whether s/he also has a paying job or not. I refer to houseworkers as female because most housework is done by women, and because wages for housework is primarily a women's struggle.

When women say we want wages for housework, we are exposing the fact that the owning class makes money from our work at maintaining present workers and producing future workers. The struggle for wages for housework will help women see that without housework, the capitalist system would not go on. (An auto worker can't work on the assembly line and change his baby's diaper at the same time.)

To demand wages for housework is to refuse housework as an expression of our female nature, and there-

fore to refuse the female role that the owning class has defined for us. Recognizing that housework is work for the owning class and should be paid would challenge the common belief that women take care of others as an expression of our female nature and our love. Women's struggle for wages for housework is unlike the struggle of a factory worker for more wages, in that the factory worker challenges his/her social role but remains within it, while women struggle directly against our social role.

The demand for wages for housework is an expression of the struggles women are already making against the traditional female role. When welfare mothers ask for more money, that are saying that raising children is valuable work for society. By not servicing men sexually, lesbians are refusing part of women's work. Any time that women assert our own needs, ("I'm too tired to cook dinner tonight"; "You put the kids to bed - I've had it!") we are struggling against the traditional female role.

Demanding wages for housework does not mean that if we are paid, we will continue to do housework. On the contrary, to say we want money for housework is the first step toward refusing it. The demand for a wage makes our work visible, which is necessary for beginning to struggle against it, both in its immediate form as getting the labor force cleaned, pressed, and in its more insidious form as "femininity." Once women won wages for housework, we would have more power to change working conditions (such as the fact that houseworkers have no time off, no vacations and no sick leave). We could better say no to some of our work (like waiting on our men) because we would no longer fear the economic consequences of our men leaving us or withholding money from us when we did not fulfill their expectations of us. Once we won a small wage, we would struggle for more.

In the struggle for wages for housework, the isolation of housewives would be broken down, as women organized together around a common need for some money of our own. After winning a wage, women could collectivize some of the housework, using part of the money to organize child care centers, neighborhood laundries, etc. This is better than asking the government to set up day care or laundries for us, because we would be taking control over our lives, rather than extending the government's control over us.

Women might still choose to work outside the home if we got wages for housework, but it would be a choice rather than a financial necessity. Because many women would no longer be forced to take low-paying jobs, employers would have to raise employed wo-

men's wages in order to get women to work for them.

So wages for housework would increase the power of women in relation to men of the non-owning class. With wages for housework, people would see the importance of women's work in the home. Housewives would have some money of our own. Women would be less dependent on men and therefore more able to assert ourselves. Women's wages would rise compared to men's wages.

Wages for housework would benefit men of the non-owning class too, because there would no longer be a huge number of unwaged or low-paid women who would take men's jobs at lower wages. Thus the owning class could no longer use women as scabs by laying off male workers and hiring female workers at a lower wage.

Another way men of the non-owning class would benefit from wages for housework is that men would be more able to risk losing their jobs through struggling for change in their workplace if they didn't have people who were completely dependent on their paycheck. Thus wages for housework would be good for both women and men of the non-owning class, bringing more power to the non-owning class as a whole in its struggle against the owning class.

Organizing for wages for housework is a good strategy during the present unemployment. The owning class is using unemployment to discipline the non-owning class, to make us less willing to struggle for more money and control in our workplaces for fear of losing our jobs. The owning class is also using unemployment to lower wages; paid workers are taking pay cuts out of fear of being laid off. The owners of business and industry want us to compete with each other for jobs. They don't like unemployment compensation because it allows us to live without taking their jobs. In the *Wall Street Journal*, business people say they want jobs created for people getting public assistance, so that people will continue to think we have to take the owning class' jobs in order to live.

Women's strategy, then, must be to demand wages for the work we are already doing, and thus break the connection between being able to live and taking a job for the owning class. Most people in the non-owning class don't want jobs; we want money in order to live. When women demand wages for housework, other groups, such as students, unemployed, and children, will begin to see how they do unpaid work for the owning class.

The struggle for wages for housework is not limited to demanding money from the government; the movement can be carried on in the paid workplace and in local communities. Besides asking for money from the government, wages for housework demands include:

- 1) Services paid for by the government - for example, community-run medical clinics;
- 2) Wages from our employers for maintaining ourselves - longer paid lunch breaks in which to do our shopping, wages for the time we spend travelling to and from the job, four days work for five days pay during times of unemployment, paid time off during the workday to hold meetings in which plans are made for struggling against the employer (this has been won at a mental health center in New York City);
- 3) Services from our employers in the paid workplace - free childcare, a free laundry for our family's clothes, etc.

Many women especially single women, are afraid of the wages for housework perspective. Knowing that the housewife is powerless in society, they are afraid of identifying with her. But all of society's wealth is created by the non-owning class, both in and out of the workplace. To win a demand for wages for housework is to begin to take back the profits the owning class has made from our labor. Winning our initial wage demands would be "getting a foot in the door." Then we would keep demanding more, taking back little by little all that the owning class has taken from us, ultimately making a socialist feminist revolution.

jackie greenleaf, *WIL Magazine*

Rape Radio

MOZAMBIQUE IS FREE

A mango does not become a great tree in its first day, but like a growing mango tree, we are deeply rooted in the soil that is our people, and the masses are now tasting the first fruits.

—Samora Machel
Frelimo's President

(Can Phumo (Lourenco Marques),
Mozambique (LNS)—

Mozambique became a free and independent nation June 25, marking the end of five centuries of Portuguese colonial rule. Climaxing over ten years of bloody guerrilla warfare, which transformed the nationalist movement Frelimo (the Mozambique Liberation Front) into a popular revolutionary part, independence marks a point of departure for sweeping social and economic changes in this east African territory of nine million people.

Samora Machel, president of both Frelimo and the new nation, proclaimed the birth of the People's Republic of Mozambique, which he said would be "a people's democratic state . . . the first truly Marxist state in Africa."

Speaking in guerrilla uniform from a balcony in the city hall of this lush Mediterranean-style seaport city, Machel outlined the political direction independent Mozambique will take.

"Portuguese imperialism and colonialism robbed us of our riches. . . while our people starved," he declared. Under Frelimo, Machel said, production will be organized collectively within communal villages, and new organizations for workers and youth will be developed. The Organization of Mozambican Women will be expanded to deal with the "crying problems faced by women," he said.

Drenching rain fell throughout the independence ceremonies, but rain is traditionally viewed here as a sign of good luck, and is said to be "making the revolution grow," and "washing away the vestiges of colonialism."

Economy Faces Difficulties

Machel said that economically Mozambique faces "catastrophic" difficulties. There is famine throughout the country and vital food crops have to be largely imported. Most agriculture—cashew nuts, sugar and cotton—are organized for colonial markets. In the case of corn, an important staple, Mozambique produces less than 10% of that which it consumes.

Illiteracy is estimated at between 80 and 90%, and over 50,000 skilled white technicians and professionals have already left the country. Some estimate that no more than 100 doctors remain.

Relationship with South Africa

Machel has stated that Mozambique would respect neither the politics of "dialogue" with South Africa, nor "the infamous principle of apartheid."

But the economies of the two countries are strongly interdependent. South Africa has traditionally provided nearly 60% of Mozambique's foreign exchange earnings. Mozambique imports much of its food from South Africa, and over 150,000 Mozambicans travel to work in South Africa's rich mines and fields.

"The Portuguese did not create economic structures so that Mozambicans could work in their own country," Machel said recently, referring to, among other things, an agreement between Portugal and South Africa dating back to 1909 which authorized the exportation of manual laborers to gold mines in South Africa.

"We've posed this question (of relations with South Africa) to our people, and the response has been unequivocal. We must break disgraceful agreements like this, but before that happens, we have to create structures to deal



. . . forge simple words that even the children can understand— words which will enter every house like the wind and the fall, like red hot embers on our people's souls.

Jorge Rebelo
Frelimo

with the immigrants if we don't want to increase unemployment."

Despite all the problems Mozambique faces as it comes to independence, Frelimo's leaders remain overflowing with optimism. "Why not" says Machel. "We aren't hysterical revolutionaries; we've been tempered by ten long years of war."

"When we started, we had absolutely nothing, but in ten years of armed struggle, we have deeply transformed our country. We've uprooted colonialism, transformed our people, and made Mozambique known to the world."

"And that was just in wartime."

Judy and Marty Hanlon — LNS

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DIVORCE REFUSED

New York (LNS)— A Tulsa, Oklahoma doctor still in training recently requested a divorce from his wife, stating as one of his reasons that his wife's lack of a college education would prevent him from rising in the medical profession.

His wife had worked to put him through medical school instead of going to college herself. The judge hearing the case refused the divorce request saying that the man was "afflicted with what is commonly known as 'chuck the wife' syndrome." The judge pointed out that a divorce would come at a "most opportune time" for the doctor since he is still being paid relatively little and any assessment of his earnings at this time would not give his wife adequate compensation for her work.

Nuclear Power Hypocrisy

New York (LNS)--The U.S. has stepped up its testing of large nuclear warheads in an effort to beat the U.S.-Soviet test-ban treaty which would go into effect March 31, 1976 if approved by Congress. In the past month there have been three underground one-megaton blasts in the Nevada desert, two of these within one week.

Megaton force bombs are as powerful as a million tons of TNT, and are 50 times as potent as the atom bombs which destroyed Hiroshima and Nagasaki during World War II.

The government has assured that the most blasts are not harmful. But people as far as 120 miles away in Las Vegas felt the shock waves. And a spokesperson for SANE, a peace group supporting a complete nuclear ban, noted that there was some risk of radiation "venting" through cracks in the ground, or seeping into underground water supplies.

The U.S.-Soviet test-ban treaty, signed by Gerald Ford and Leonid Brezhnev at the last summit conference and currently awaiting Congressional approval, would ban tests of nuclear devices of more than 150 kilotons, equivalent to 1000 tons of TNT. In anticipation of the proposed regulations, however, the Atomic Energy Commission asked Congress last fall for supplementary funds of \$57 million to enable them to accelerate megaton testing before it became illegal.

"This just highlights the hypocrisy and two-facedness of U.S. nuclear policy" said Herbert Scoville, a scientist who formerly worked with the Defense Department. The treaty itself is not much of a test ban--it was just to give the appearance of doing something."

Critics of nuclear proliferation have described the treaty as "a phony, flimsy agreement that will do absolutely nothing." And this past May, at a conference in Geneva reviewing the 1970 nuclear nonproliferation treaty, many countries denounced the U.S. for its lack of sincerity in nuclear arms control. The U.S. refused to go along with the smaller countries' demands to stop all underground tests, to reduce nuclear arsenals, and to pledge not to use nuclear weapons against non-nuclear countries.

Currently the U.S. has about 8500 H-bombs, or the equivalent of 39 for every city in the Soviet Union. During the last fiscal year, the U.S. spent approximately \$500 million on nuclear weapons testing.



BEDFORD HILLS WOMEN RESISTING

Since November 1973, an intensifying battle with some of the problems confronting women who are confined in New York State's only women's prison has been waged. At that time, people from a potpourri of organizations and backgrounds were asked by a group of women prisoners to help organize and participate in a family celebration of Black Solidarity Day. This effort verbalized a forward thrust of black women (who make up about 55-60% of the prison population) who wished to assert themselves as women, rather than the naughty girl image of the prison administration.

Very soon after this successful show of respect and mutual support, those women who had been most vocal in their efforts to organize from within began to have so-called privileges snatched. They were arbitrarily taunted and thrown into segregation.

One of these women, Carol Crooks, resisted these efforts at suppression from the very beginning. She was quickly isolated and physically attacked (Feb. '74). When she defended herself she was beaten by male guards and yard workers. By July 1974, she had been charged and convicted of four counts of assault and given an additional sentence of one to four years.

At the same time that Ms. Crooks was being isolated, she was filing legal papers on behalf of herself and others protesting the capricious methods of punishment meted out at Bedford Hills. These actions resulted in at least one decision which benefits all prisoners in New York who are placed in segregation without prior notice of charges.

In August 1974, the administration demonstrated its total disregard for N.Y. state law, by again attempting to lock up

this woman without proper notice. Again she resisted! Her resistance (which came in the form of a verbal refusal) was met by the armed attack of guards from at least two male facilities in the neighboring counties. The men shot tear gas into her cell, beat her and drug her limply out in full view of the women in the corridor. In less than 48 hours, Ms. Crooks was secretly spirited away from Bedford Hills to Mattewan State Hospital for the Criminally Insane.

In the meantime, at Bedford Hills, the prison had become an armed camp, with the women attempting to defend their lives against what appears to be a show of force supported by guards from other prisons, handymen in the State employ and members of the State Police force. Eventually 40 women were beaten and locked in their corridors arbitrarily, while 28 others were capriciously segregated in a "special housing unit" for extended periods of time with bare necessities such as showers kept from them.

At Mattewan Ms. Crooks discovered her first glass of milk had a strange yellow color and refused to eat for weeks. She also found that 8 other women who had disappeared from Bedford Hills were her neighbors on a floor in Mattewan that was temporarily called Fishkill Correctional Facility. All but one of these women was told she was a slow learner.

The women quickly organized their own educational program, contacting other women outside who provided skills. It was soon learned that the women had been offered and given various drugs. A typical welcoming committee asked: "Are you nervous? Do you want something for your nerves?" This exercise replaced any need for competent review of medical histories, etc., by the prison doc-

tors before prescribing such drugs as thiorazine, chloral hydrate, and of course prolyxin.

Eventually all of the women (who at this time had increased to 20) refused to accept the drugs (some had always refused them). This did not stop the administration from calling in male guards and attendants to hold the women down while nurses or doctors injected drugs into the women.

Some women became violently ill and at various times had to be hospitalized as a result of reactions to the drugs. The doctors responded by reordering the original drug along with follow-up drugs to treat the reactions.

If at any time an inmate can be snatched from prison and thrown into a mental facility with no legal or medical justification and used as human receptacles of the drug companies who cannot even substantiate their drugs' effectiveness. Squibb, who manufactures Prolyxin, describes it as a "highly potent behavior modifier with a markedly extended duration of effect. Adverse side effects include catatonic-like state, nausea, loss of appetite, headache, constipation, blurred vision, glaucoma, impotency, liver damage hypertension, palsy-like syndrome, facial grimaces like encephalitis. The symptoms persist, and in some patients appear to be irreversible."

Attorneys for the defense were forced to file several suits as a result of the Court's refusal to stop forced injections of drugs. On April 1, 1975, a conference was held regarding the illegal transfers from Bedford Hills to Mattewan. The State, in attempting to appease struggle, agreed to return 11 of the women to Bedford Hills. This hardly eliminates the problem.

—Sunfighter

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THE MALE MACHINE

The *Male Machine* by Marc Feigen Fasteau is about the male stereotype, an "ideal" image of masculinity "shared, with minor variation, by nearly every male in America." Every man will find an important part of himself in this book, (I know I did).

The *Male Machine* describes how men in our culture must prove and reprove their masculinity, a never ending quest for dominance over other people. Fasteau enlivens the book by including many of his own experiences as examples of male sexist conditioning and practice.

The book begins with a description of male friendships. They are characterized by a lack of tenderness or closeness. Affection between men is usually expressed in gruff "you old son-of-a-bitch" style. For men to honestly express tenderness and love for one another is to invite the epithet of "queer".

"Often men do not share even ordinary uncertainties and half-formulated plans of daily life with their friends. And when they do, they are careful to suggest that they already know how to proceed -- that they are not really asking for help or understanding but simply for particular bits of information. Either way, any doubts they have are presented as external, carefully characterized as having to do with the issue as distinct from the speaker. Everything is discussed as though it were happening out there somewhere, as though we had no more felt response to it than the weather."

Once a man has stated his position or idea on a particular subject, he often finds it impossible to change his mind in front of others. Men must come off as absolutely certain of what they are saying; to change his mind would be unmasculine, "just like a woman".

Men's conversations are often competitive. They try to show that they know as much or more about the subject at hand. *"Men tend to lecture at each other, insist that the discussion follow their train of thought, and are often unwilling to listen."*

Fasteau says that when men relate to women it is often worse. Dare a woman express her thoughts in a serious and forceful manner and he will attempt to put her in her place by interrupting with, "Smile. Don't be so grim" or something equally demeaning.

"The masculine approach to an attractive woman is almost invariably one of conquest; corner her, impress her with position and accomplishments, dominate her with superior intellect, or, if all else fails, the fact of masculinity itself. Declared feminists are a special challenge to this kind of man. The lure of taking one on is irresistible. . . . Everything she stands for is a direct challenge to his view of women and their proper relationship to him."

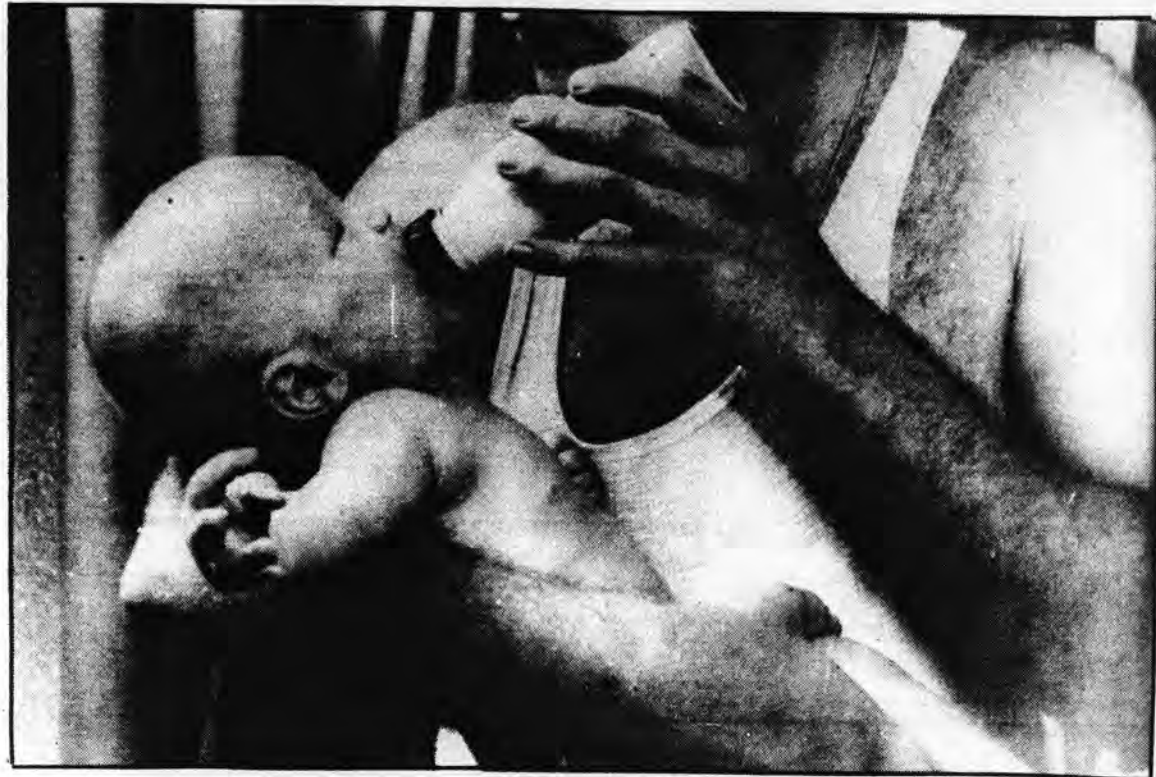
Men strive to be dominant and in control of an affair. *"To be moved by another person is not masculine, so men are afraid of being moved and try to avoid it. It does not matter that the vulnerability, the dependence in the relationship is mutual -- equality in love is not the masculine ideal."*

In trying to be masculine, men cut themselves off from all but a narrow range of human feelings and contact. Men thus insensitive to (and afraid of) their own feelings are often insensitive to the feelings and needs of the women they relate to.

"Trying to ignore, to conquer feeling leads not to more self control and freedom but less," says Fasteau. Men cannot allow themselves to simply feel and communicate pleasure. *"They cut themselves off from the finer-grained, more languorous pleasures of sensuality and tend to push ahead to the sex act."*

Besides being successful with women, the other real test of manhood is violence. The prevailing ideal of masculinity, fueled by the pens of such literary heroes as Ernest Hemingway and Norman Mailer, demands that a man not back down from a fight.

This male myth is so ingrained in me that I still lie awake some nights berating myself for not having beaten up a bully who once intimidated and pushed me around in high school. I still feel somehow diminished by my decision not to fight him.



Fasteau's discussion of male violence prompts my most serious criticism of *The Male Machine*. The book fails to speak of one of the most vicious, and culturally accepted, displays of male violence towards women -- rape. Nowhere does he probe the causes of rape, or even describe the terrible affects it has on women. Nowhere does he give the analysis that most feminists accept, that rape is a natural outgrowth of our male defined, sexist culture, and that most men are potential rapists.

The same heterosexual who considers "his" woman as a "cunt" is also the man who, when in prison, will sexually abuse "lesser" men. Fasteau describes this situation thusly: *"In certain prisons, men who can't or won't fight become abject and abused 'female' homosexuals, sodomized at will by more 'masculine' prisoners and stripped of dignity and autonomy."*

Continuing his description of the American male propensity for violence, Fasteau says that the cult of toughness also affects governmental policy decisions. He holds up Attica as an example of how a male in power (Nelson Rockefeller) feels he has to dominate and win in every confrontation. Fasteau goes on to point out that presidents assume a tough, no-nonsense foreign policy not only to serve national honor, but also to protect their own masculinity in the eyes of other hawks.

President Johnson was enraged when the pro-war columnist Joseph Alsop wrote a series of columns which suggested that Johnson might be too weak to take the necessary steps to win the war in Vietnam. When Ford was vice-president he argued in Congress in favor of the SST, saying that the vote would determine whether each congressman was "a man or a mouse."

With the Pentagon Papers as a reference, Fasteau shows that the major reason America entered into the war in Vietnam was to put on a show of bravado for the Communists. The Pentagon Papers also revealed that the reason we stayed in the war for so long was to avoid "the humiliation of defeat".

The *Male Machine* concludes with a chapter on Androgyny which describes a future person who -- depending on the circumstances -- is "both assertive and yielding, independent and dependent, job and people oriented, strong and gentle, in short, both 'masculine' and 'feminine'."

"Androgyny would discredit the masculine idealization of emotional and professional autocracy. It would declare its personal costs unacceptable and would lead to the planning of a higher value on emotional responsiveness and human connection. It would recognize, along with the uniqueness of human beings, their need for and dependence on others."

The *Male Machine* gives a clear picture of what is wrong with the male role. Unfortunately it does not tell how men can make the needed changes in their lives. Recognizing and dealing with your sexism is a scary thing. Many men have joined consciousness-raising groups where they can get the encouragement and emotional support they need in exploring and expressing their feelings.

Men in many cities (including Seattle) have set up Men's Resource Centers where C-R groups, men's potlucks and other activities take place. Men in these centers are fighting sexism by organizing to do childcare, educating other men about sexism, and helping to change backwards rape laws.

The growing men's anti-sexist movement is encouraging for it shows that many men recognize their responsibility for dealing with sexism in their lives and in society. It is encouraging also for it shows that men can change.

The *Male Machine* published in hardbound for \$7.95 by McGraw-Hill Book Company, 1221 Avenue of the Americas, New York, N.Y. 10020. Printed in 1974

aaron white

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THE LAVENDER TROUBADOUR

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JULY 17, 18, 19

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ADVANCE TICKETS AVAILABLE at THE HUT and BELLINGHAM SOUND CENTER

On Thursday, July 17, Friday the 18th and Saturday the 19th at 7:30 pm **The Lavender Troubadour** will be presented at the Bellingham Theatre Guild (H & Dupont Streets). The story as told by Rebecca Valrejean, author and performer of the play, synthesizes the personal and political and shares with the non-homosexual community the kinds of experiences gays encounter everyday in this society. This is dramatically done through the eyes of the two main characters, Beth and Alice. The play points out the gross oppression in the lives of these two individuals so that we clearly see how far this oppression truly goes.

Along with Rebecca, two other wom-

en have strong commitments to the message contained in **The Lavender Troubadour** - strong enough that they decided to form Troubadour Enterprises, a company whose goal it is to spread the message of **Troubadour**. Below are some thoughts and feelings of these women:

Q: Rebecca, what was the experience of writing the play like?

A: I "wrote" the play by walking out onto a stage and telling a story as it came into my head. I was sick inside from all the violence that I'd seen within the year 1973. People, friends of mine were beaten almost to death, for committing such

crimes as dancing together. I couldn't believe the insanity of it all. When a bar in New Orleans was burnt to the ground, killing 33 gay people, I had to do something!!

*The emotions in Seattle that year between the police and the gay community were reaching riot proportions. Somehow in the back of my mind I knew there must be a way of dealing with the hatred and mistrust. I guess I felt that **The Lavender Troubadour** would be my last ditch attempt to try to talk to people, to tell them that this craziness wasn't the way to solve these problems.*

After two years of merely accepting invitations to do the play wherever I was asked to perform, it finally gelled into script form. Also there were others who jumped aboard and pledged their support. It has been so successful that it amazes me. My greatest reward has been the joy of finding others who believe in speaking through the heart.

*Q: Marcia, when did you first hear of **The Lavender Troubadour**?*

A: Just prior to the February 1975 performance. With the message I received then, I knew I had to see and hear it again. The second performance, I saw, was in March 1975, also in Bellingham.

*At that point, I was searching for a way for many other people to see and hear what I had experienced. I knew I had to be a part of letting others have the opportunity to see **The Lavender Troubadour**.*

After many meetings with Rebecca, I found myself not only her business manager, but also producing the play for a three night run at the Bellingham Theater Guild.

*Q: Lin, when did you first hear of **The Lavender Troubadour**?*

A: When the Gay People's Alliance put it on in November 1973, I had just officially "come out" and when I first saw it I knew it was the perfect way to tell my folks. I was right! When we went down to perform in Seattle for Gay Pride Week, 1974, I invited my parents. They were very positively affected. Their attitudes toward gay people have improved with their firsthand knowledge of what it's

like to be gay. Mother has gone from referring to gays as "those people" to "we", "us" and discussions of "our problems".

Q: Marcia, what sorts of expectations have you for the future?

*A: We would like to see **Troubadour Enterprises** take this play to as many places, as many people, as possible. It isn't too far fetched to even dream of traveling to Europe. In the meantime we are going to have Rebecca cut an L.P., possibly in the fall, of lesbian love songs that she has written. Eventually, when the company has a good amount of money in the bank, we would like to sponsor other woman artists, actors, singers, poets, etc. Spread the good fortune, so to speak.*

Q: Marcia, what is the message of this play?

*A: People seem to waste much of their time and energy in the wrong direction. Instead of helping each other and sharing love, many people seem to look for ways to hurt and even cause physical harm to one another. **The Lavender Troubadour** portrays some of these situations, not only the tragic and heart-breaking stories, but the light and humorous side of being gay as well. I have heard **The Lavender Troubadour** described as a "gay play". I feel that it is directed more toward the non-homosexuals, to try to help them to understand some of the unwarranted fears that they've had about gay people.*

The Lavender Troubadour is an uncomplicated story. One that has obviously evoked many heartfelt responses. It means much to Marcia Verduin, Lin St. Joan and Rebecca Valrejean.

If you wonder why "those people" have to make such a show of what should be a private part of their lives, **The Lavender Troubadour** will answer all of your questions and perhaps some you hadn't thought to ask.

Advance tickets are available at the Hut Tavern and Bellingham Sound Center for \$2.00, \$2.50 at the door.

by gail bodenmiller

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gimmel beth



photos by bill patz

MONDAY JULY 14

Bastille Day

(S) Seattle Art Museum, "Jean Asp: The Lejwa Collection," works of Jean Asp will be on display thru Aug. 24. Asp's sculpture emphasizes organic forms in bronze.

TUESDAY, JULY 15

(B) 9 a.m., HEARINGS ARE BEING HELD by the Atomic Regulatory Commission to accept public testimony regarding Puget Power's request for a construction permit to build a nuclear power plant at Bacus Hill in the Skagit

Valley. The meeting is open to the public. 9-5 p.m.

(B) 8:15 p.m., Kim Powers, harpsichordist senior recital, Concert Hall of Music Aud., free.

WEDNESDAY, JULY 16

(B) 6:30 and 9 p.m., "Five Easy Pieces," WWSC, L-4, 75 cents.

(B) Passage Potluck meeting, 1119 19th St., 6:30 dinner, 7:30 meeting.

(B) 7:30 p.m., Folk dancing, Fairhaven College, Main Lounge, free. Beginners welcome.

(B) 8:15 p.m., Summer stock, "As You Like It," Old Main Theatre, WWSC, \$1.75

THURSDAY, JULY 17

(B) 11 a.m.-3 p.m., Senior Activities Center, all county picnic, Lighthouse Park, Point Roberts. Dinner \$1.50, transportation \$1:00

(B) 2:30 p.m., films at the public library, "NW Indian Art," "Big Country," and Washington, D.C." free.

(B) 7:30 p.m., Lavender Troubadour at the Bellingham Theatre Guild. See Views reviews for details.

(B) 8:15 p.m., summer stock, "As You Like It," Old Main Theatre, \$1.75

FRIDAY, JULY 18

(B) The film, "Sunseed," a potpourri of spiritual enlightenment at WWSC, Lecture Hall 2, 7 and 9 p.m., \$1.75, proceeds to Cooperative Vegetarian Restaurant.

(B) 7:30 p.m., Lavender Troubadour, Bellingham Theatre Guild, see views reviews for details.

(B) 8:15 p.m., summer stock, "As You Like It," Old Main Theatre, 8:15 p.m., \$1.75

SATURDAY, JULY 19

(S) Juan Chacon, star of 1953 movie about struggling steelworkers, will speak about the Kennecott Copper Co. strike at the People's World Picnic, noon, Seward Park.

(S) Noon-demonstration at the Seattle Times, at Fairview & John. This demonstration is against the Times' eviction of low income tenants & the demolition of more low income housing in the Cascade Community, sponsored by the Cascade Community Council & Seattle Liberation Coalition.

(S) Delphian Foundation symposium on alternative agriculture, 11 a.m.-10 p.m., \$10, Sheridan, Oregon.

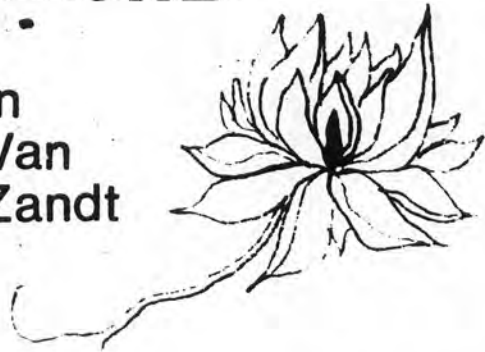
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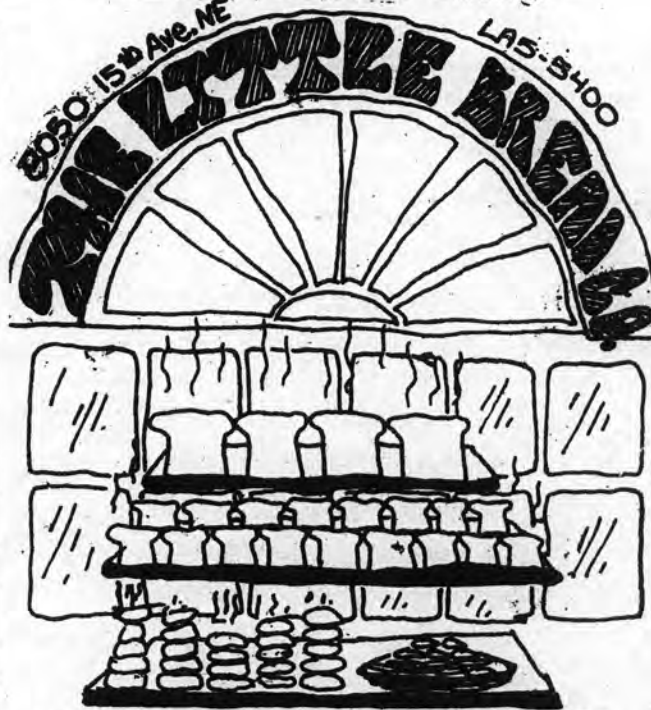
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SUNDAY, JULY 20

(S) 1 p.m., Children's concert & live alone with Timothy Noah & Maurie's Harla. Seattle Folklore Society, 5257 Univ. Way, \$1.15, 75 cents and 50 cents.

(B) 1 p.m., Puppet show in the Barn, Hovander Homestead Park.

(S) 8 p.m., Mark O'Connor & the Curly Creek String Band, Seattle folklore Society, 5257 Univ. Way, \$2, \$1.50, and \$1.

MONDAY, JULY 21

(TV) Channel 9 in Seattle presents a Clarence Darrow Special starring Henry Fonda, 8 p.m.

WEDNESDAY JULY 23

(B) 1 p.m., "Fighting for our Lives," New UFW film, Bellingham, YWCA. \$1 donation for California strikers.

(B) 6:30 p.m., meeting about starting low-income alternative school, Fairhaven Administrative Bldg. lobby, lower level. 676-9856 for more info.

(B) 8:15 p.m., "Damn Yankees," Music Auditorium, WWSC, \$1.75 thru July 26.

(B) Le Ruban de Provence, Parisian folk dance group, will perform at WWSC this evening, Thursday & Friday. Call WWSC Information for details.

THURSDAY, JULY 25

(B) 8:15 p.m., summer stock, "Damn Yankees," Music Aud., WWSC, \$1.75

FRIDAY, JULY 25

(S) People's salute to Cuba, see Community News for complete schedule;

(Oak Harbor) Fourth Whidbey Stampede thru the 27th.

(B) 8:15 p.m., summer stock, "Damn Yankees," Music Aud., WWSC, \$1.75

(B) 7:30 p.m., New UFW film, "Fighting for our Lives," at YWCA. \$1 donation for California strikers.



SATURDAY, JULY 26

(S) People's Salute to Cuba, See community news for complete schedule.

(TV) Channel 9 - "The Unquiet Death of Julius & Ethel Rosenberg," a re-examination of the early 50s spy case, 9 p.m.

(B) 8:15 p.m., summer stock, "Damn Yankees," Music Aud., WWSC, \$1.75.

SUNDAY, JULY 27

(S) 2 p.m., Seattle Summer Jam, starring Bochman Turner Overdrive, Seattle Center, \$8 advance, \$10 day of show.

(B) 4 p.m., Bellingham Civic Band, 44 pieces, at Hovander Homestead Park.

MONDAY, JULY 28

(B) 7:30 p.m., County Courthouse Hearing Room on Girard St., public hearing to review the state's proposed plan for the forthcoming year, published by the Department of Social and Health Services. See community news for more info.

WEDNESDAY, JULY 20

(B) "Camelot," Lecture Hall 4, 6:30 p.m. & 9:30 p.m.,

(B) summer stock, "Death of a Salesman," Music Aud., 8:15 p.m.

THURSDAY, JULY 31

(B) summer stock, "Death of a Salesman," Music Aud., 8:15 p.m.

FRIDAY, AUGUST 1

(B) summer stock, "Death of a Salesman," Music Aud., 8:15 p.m.

SATURDAY, AUGUST 2

(B) summer stock, "Death of a Salesman," Music Aud., 8:15 p.m.

regular meetings

SUNDAYS

(B) First Sunday of each month, potluck and meeting of the ELIZABTH BLACKWELL WOMEN'S HEALTH RESOURCE CENTER, 4 pm.

MONDAYS

(B) Well Adult Clinic for Senior Citizens, FREE at Senior Activity Center, 314 E. Holly. Sign up in advance.

every other Monday

(B) PASSAGE MAILING PARTY, 1 pm, after the new issue comes out. Help us get the paper to our subscribers. Also pick up your copies to deal on the street. All at the office on the 2nd floor of the Good Earth Bldg.

(B) City Council meetings on the first and third Mondays of each month, except for months with 5 Mondays, then it's on the second and fourth. City Hall at 8 pm.

TUESDAYS

(B) Weekly meetings of the WHATCOM ENERGY Council, at 7:30 pm at their office in the Clover Building, 203 W. Holly, office no. m 12.

However, on the first Tuesday of the month, the meeting is at 5:30 and a potluck dinner is shared.

WEDNESDAYS

(B) 2nd Wed. of mo.

Mt. Baker Bee Keepers Association meetings at 7:30 PM in the Bellingham Public Library.

(S) Every Week 7 p.m.

Children's Circle-- a new coop day care for the Phinney Ridge Area. Located above Phinney St Coop, Call 632-8095 for more info.

(B) FOOD CO--OP WEEKLY Meeting at noon, at the store, 1000 Harris. All welcome.

(B) Third Wednesday of the month, City Land Use Commission meets. 8 pm at City Hall.

(B) WEEKLY PASSAGE MEETINGS First one after issue comes out is a potluck. Second one is a regular business & planning meeting at

the NWP office. The June 5 potluck will be at 2100 34th st.

THURSDAYS

(S) WOMEN OUT NOW prison project holds open meetings on the Third Thursday of the month. call 325-6498.

(S) Radical Women meeting each week. 7:30 pm at 3815 5th Ave NE.

(B) Free Dental Clinic, 6 to 9 pm at Bellingham Tech School, 3028 Lindberg Ave.

(B) LAND TRUST meeting, 1000 Harris, 3 pm

(B) Counter Psychiatry Group Meeting, 7 6th N. State St.

THURSDAYS AND SATURDAYS

(B) Co-op GARDEN Work Party, 10 am, 32nd St., south of Taylor.

OLD TOWN CAFE

NOW OPEN 7 DAYS A WEEK



"Mickey Rat Seez...
Win the war on poverty
(your own) and fight inflation
by dining at Old Town
Cafe, 316 W. Holly St.
Bellingham's Lowest Prices

from 7 am to 3 pm Sat. 7 am to 6 pm,

CRAZY RICHARDS' GALLEY

LUNCH & DINNER SERVED

Monday - Saturday 11:30 am - 9:00 pm
Sunday 2:00 - 8:00 pm

REAL GOD FOOD

FAIRHAVEN TAVERN

JAM SESSION Every Sunday Night

NOTES TO FOLKS

TERRY (KUBASKIE) WATERS -- Please contact grandfather: 1209 SW Morrison, Apt. 315, Portland, Ore. 97205. Also, Janet Martin, at 427 SW 11th, Portland, Ore. 97205, wants you to get in touch about your grandfather. Phone 503-227-4008, collect if necessary.

JOHN, alias FIDDLER -- I am eagerly awaiting those promised beginning lessons. I've learned a little, including part of an Irish jig, thanks to two lovely ladies, but need help (and encouragement). Stop by some afternoon, soon, and we'll talk exchange. I am living with my folks out the highway. Yours truly, Susan. P.S. Folk-dancing, same time, same day, at Whatcom Falls Park Pavilion.

HAPPY BIRTHDAY GENE!! --P.B.

ELAINE--if you're around, give us a call at 282-4604, DPA Meadowflower.

HAPPY BIRTHDAY PATT!!! HOPE YOU ARE HERE.

SAUCER CENTRAL has found a home!! We are located at 2527 Iron St. in Bellingham. Please feel free to drop by anytime and bring all your thoughts and ideas and even reports of UFO's.

NORTH PACIFIC RIM KINDRED GATHERING -- In search of the Wild Dulcimer -- Aug. 15, 16, 17 at Alexanders by the Sea, 1 mile north of Ocean City, Wn. 98569. Your instrument is your admission, but let us know you're coming.

FREE SCHOOL -- We are a group of low-income people interested in starting a cooperative people's free school in B'ham. We visualize this school as a low-cost alternative to the public schools. Our goals are to create an alternative to sexism, racism, capitalism, classism, and any other "isms" that are repressive. We see the school as an extended family atmosphere.

A meeting will be held July 23rd at 6:30 at the Fairhaven administrative building lobby lower floor. Or call 676-9856 for more info.

NORTHWEST ALTERNATIVE HAM NETWORK -- Interested in topics such as community media, locally-oriented human services, regional information exchange, and new directions in ham radio? A group of people is seeking on-the-air contacts in Oregon, Washington and B.C. The first transmission will be Sat., Aug. 2, 1975 at noon, PDT. We will be on 75 meters at 3898 kilohertz. Hopefully this will become a regular event linking people doing community services on a regional basis; For more information: SEATTLE: Ed, 524-6359; PORT ORCHARD, WA.. Randy, 876-3460.

LOST AND FOUND

LOST in Chuckanut Bay area, a brown and white Brittany spaniel. Name: KIP -- please call Wayne Kent, 734-5031. Reward.

STOLEN: Reward for natural wood Oscar Schmidt autoharp, stolen from car on July 10. Reward for info leading to it. 734-5725. Linda Marquardt

UNSAFE AT ANY SPEED? The co-op food store would like to acquire a small safe. Any condition ok as long as it locks. Maybe you could donate or lend it to us, since we can't afford much. Any suggestions welcome. See Gene in the co-op.

CANOE CANOE? Wanted, partner to share a canoeing adventure to the Mississippi. Contact me for plans. John Welty, 758-2649. Leave message.

WATER -- how about a spring, well or creek, or non-chemical water conspiracy? A few of us can pool transportation together, and get good water that won't poison us. Please contact Jim or Jayne at the food co-op.

BASICS -- I want to do foundation work on my house. I need help, and can pay money. Any out-of-work carpenters out there that are interested? Come and talk with me at 2614 Cherry St. Dan.

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WHERE ARE THE ANTI-SEXIST MEN in Bellingham? Fighting sexism is not just women's responsibility. There is a real need for men to organize daycare, start a men's resource center, talk about sexism with high school men, fight rape, and put on some anti-sexist street theatre right here in Bellingham. We're working on these things and need help from other men. Interested? Contact: Bill, Aaron, John, 734-4937.

ANNOUNCEMENTS

SUMMER FOOD CONSPIRACY -- Folks, its that time of year when the masses of our fair community split. My concern is that there are still enough people in town who like to eat. The conspiracy I belong to is having hard times because of lack of participation. Instead of bagging it, we, the East Southside food conspiracy propose a uniting of conspiracies for the summer. We will have a potluck brunch meeting behind our fair food co-op at 10 am on Friday July 18. Let's eat cheap. Paul.

SUNDAY, JULY 20--2 p.m., 1st meeting of the Committee to Elect Jean Freestone Councilperson-at-large. 2200 Harris. All interested people urged to attend. Potluck following. Contributions may be sent to: Bea Todhunter, treasurer, 1405 22nd, Bellingham, Wa. 98225



AARDVARK BOOKS & ARTS
1122 N. STATE BELLINGHAM
[734-4043]

- HAROLD & MAUDE \$1.25
- BERMUDA TRIANGLE \$1.75
- MARINER'S CATALOGUE Vol II \$4.95
- IN SEARCH OF THE WILD DULCIMER \$3.95
- VENUS on the HALF SHELL by Kilgore Trout \$.95

WORLD VEGETARIANS -- For information on the 1975 World Vegetarian Congress, to be held in August, 1975 in Orono, Maine, contact: The North American Vegetarian Society, 501 Old Harding Highway, Malaga, N.J. 08328.

A COMMUNITY CENTER!! The church on 19th and Mill is for sale -- it would make an excellent place to hold meetings, have dinners and dances, day care center, and so many other things. The price is somewhere around \$20,00, depending on the terms. The People's Land Trust would gratefully accept low interest loans and gifts. Please contact Melissa or Mike c/o the PLT, 1000 Harris St. in B'ham, or call Peggy at 734-5725.

THE CHILDREN'S CIRCLE is a new co-op daycare for the Phinney Ridge area in Seattle. It strives to be non-sexist and non-racist. Located above the Phinney St. Food Co-op, meetings are every Monday night at 7:00 pm. Scheduling for the week takes place then. Child care is available during the meetings.

Membership is \$8.00/month/family. Members spend half as much time at the daycare as their child spends there, or pay 50cents an hour. Some members spend time at the daycare with their children, but don't leave them there, and some person without children are members. Something for everyone! If interested, come to the meetings, or call 632-8095.

A PUBLISHING COOPERATIVE -- We are two people with experience in alternative business and administrative systems and publishing. We are looking for others to share their innovative perspectives and experience with us in a cooperative publishing venture. We are prepared to coordinate the editing, production, business and legal details. Contributors would be assured of a responsive publishing outlet and a voice in overall decision making. Articles, poems, drawings are needed on the transition from established patterns to alternative, innovative, controversial approaches to new possibilities. Send materials, with a self-addressed, stamped envelope for return of material, or a letter of inquiry stating your interest area to:
PERISCOPE PRESS
PO Box 4066
Seattle, WA 98104

PRISONERS

Every week we receive several touching letters from prisoners, describing their loneliness and isolation and how much they would like to correspond with someone. If you are interested, here are the names and addresses of people we heard from recently.

Johnny Gibbs 245841
Michone Oral Nettles 630336
Bill Porter 240517
PO Box 520
Walla Walla, Wa. 99362

Gerald R. Price 10544-14
Timothy Underwood 10251-05
PO Box 2839
Asheville, N.C. 28802

Dee Johnson 137-146
Women's Prison
Carl Kyser 138-056
Men's Prison
Lucasville, Ohio 45648

Bruce Alphonso 88281-132
Box 1000
Steilacoom, Wa. 98388

Earl Ray Childers 141-146
PO Box 69
London, Ohio 43140

WANTED

GUITAR LESSONS -- wanna trade? for photography lessons. I'd like help with learning finger picking and can teach you about camera basics and visual theory. Bill, 2104 McKenzie.

DARKROOM!! Anyone have one they would like to share co-operatively? We could split expenses, etc. Also, does anyone have used darkroom equipment? Trays? Timer? I'm tired of the Fairhaven darkroom. Rodrigo del Pozo, 1712 10th St., B'ham, Big Blue.

RIDE NEEDED to Wolf Creek, Oregon, for a women's festival week of July 15-23. Please call Amy at 733-6344.

CONCA CONGA? Now that I have a conga drum could somebody give me some introductory pointers on what to do with it? If you are in the know I could pay you a little money. Ruby, 2200 30th. 734-6804.

SALE OR TRADE

FOR SALE -- Tofu (beancurd) is now available fresh in B'ham at Jeong's on Lakeway Dr. near Fred Meyers. Also eggroll and wonton wrappers.

SALE OR TRADE -- Kelty pack, excellent condition, divided bag and extender bar. Sell for \$50 or trade for Millet style frameless pack. Rod, 734-4937.

FOR SALE -- I'm selling one duck and 3 large ducklings for \$5. 2714 Cedarwood.

FREEBIES -- double bed mattress on our front porch. Come and get it within 5 days. 2200 30th.

TRADE LABOR -- building your own home or doing any other small scale construction work? I'd like to trade my labor on a part-time basis to someone who would teach me basic construction skills. I want to work with people building for themselves, no commercial jobs. Contact: Dorene, 733-3588.

HOUSING

FOR SALE -- 6 bdr. house on 20 acres, mostly forest, 20 miles from Portland, Ore. 3 acres cleared, including orchard. \$63,000; \$20,000 down. 503-222-0278.

COUNTRY LIVING? Couple and 3 yr. old child looking for communal or private living situation in the country or quiet area. Eventually we want to buy some land. Mostly vegetarian in diet, we try to eat good food with good vibes. We're willing to work hard. We'd appreciate any help we can get. Address all correspondence to: Share Flanders, 1237 Undine, B'ham, or leave message with Jayne Jennings at the food co-op, 1000 Harris.

NON-HOSTILE HOSTEL -- Presently in Whatcom County there is a problem with temporary housing for persons on the road or in temporary need. There is no hostel available. If you have the room and would be interested in housing someone for a short period of time, please call the Information and Referral Center, 734-6202 or 384-1470. We would always contact you first and get your ok before giving out your address, phone number, etc.

We would like to share our house in the country with another woman. 5 miles from town, off the Mt. Baker highway, \$35/mo. plus electricity & phone. 734-7146, Dawn, Ruth, and Anita, 4470 Dewey Rd.